THE COMMVNION *of Saincts.*

A treatiſe of the fellowſhip that the faithful have with God, and his Angels, and one with an other; in this preſent life.

Gathered out of the holy Scriptures, by H. A.

Let thy hand help me (Lord,) for I have choſen thy precepts. Pſal. 119. 173.

Imprinted at Amſterdam by Giles Thorp.
1607.

BIBLIOTHECA

1607.23

To the Christian Reader, Grace mercy and peace from God be multiplied.

THe communion of Christians with the Lord and among themselves, is a doctrine (good reader) both needful and comfortable to be knowen: for it is the stay and strength of the soule in many tentations, and the meanes to conserv the Church stedfast in faith and love. And if in this point mens minds be setled aright, vpon the ground of Gods word; they wilbe as the ǂ boards of the Tabernacle standing vpright, with their tenons fastened in sockets of silver. For what is sweeter to a troubled conscience, then the assurance of salvation; aud what is better to stablish our weak & fainting faith, then when both flesh and hart do fayl, to know & feel, that † God is the rock of our hart, and our portion for ever? Againe, how good is it, & how pleasant, for brethren to dwel togither in vnity! like the pretious ointment on Aarons head, & the dew on the mountains of Sion. God hath appointed his holy son Iesus, to be the head and governour of his people; the * author of eternal salvation to al the that obey him. He hath set vp also the kingdome of Christ on earth, which is his Church, the ‡ pillar and ground of truth. He is the ‖ light of the world, whom al must follow, that

ǂ *Exod.* 36. 20. 23. 24. &c.

† *Psal.* 73. 26

Psal. 133.

* *Heb.* 5. 9.

‡ *1 Tim.* 3. 15

‖ *Ioh.* 8. 12.

would

†Rev. 21. 9. 10. 11. Isa. 60. 1. 2. 3. would have the light of life; & †Ierusalem his spowse, is made bright by his glory, & the people which ar saved ' shal walk in the light of it. He is the ‡Father, this the ‡mother of vs al. Of the Son it is said, * *happy ar al that shrowd in him*, for he is our † hiding place from the wind, our refuge from the tempest of Gods wrath: of Sion also it is said, y' ' the poor of his people shal shrowd in it; for there hath the Lord † created a clowd by day, and flaming fyre by night, (as when ‡ he brought his Israel out of Aegypt) & vpon al the glorie, is a defence; there is a shadow in the day for the heat, a refuge & shelter for the storm and for the rayn. It is requisit therfore, that al men come ' to Christ, if they would have life, and by him †vnto the Father, & abide in * communion with them both; that they may be † found in him, and haue the justice which is of God through faith; that they may ‡ know him, and the vertue of his resurrection, and the fellowship of his afflictions, & be made cōformable vnto his death: this is as the first and great commandement of the law, & the second is like vnto it, that they seek ' the place which he hath chosen to put his name there, & * love the place wher his honour dwelleth, wher he † feedeth & causeth (his flock) to ly down at noon; that thither they bring ‡ their riches, their glory & honour, that of every such one the Lord may count when he writeth the people,

‡Rev. 21. 24. ‡Isa. 9. 6. ‖Gal. 4. 26. * Psal. 2. 12. † Isa. 32. 2. ' Isa. 14. 32. †Isa. 4. 5. 6. ‡Exod. 13. 21. ‖Mat. 11. 28 †Ioh. 14. 6. *1 Ioh. 1. 3. †Phil. 3. 9. ‡ vers. 10. ‖Deut. 12. 5 *Psal. 26. 8. †Song. 1. 6. ‡ Isa. 60. 5. Rev. 21. 26.

people, [a] *He was born there*; that ſo being [b] Chriſts, and children of the free woman, & heyres by promiſe; they may [c] receiv forgivnes of ſyns, and inheritance among thé which ar ſanctified by faith in him: for he hath ſayd, that [d] his elect ſhal inherit his mountayn, & his ſervants ſhal dwel there. But, two things ther are, which wil hinder our feet frō running this way, if we beware not of them: the one is, too much liberty which many men take in the faith of the goſpel and obedience of the ſame, whiles they turn Gods grace into wantonnes, and abuſe his mercy to the fulfilling of their own luſts and licenciouſnes; wheras they ſhould make an end of their ſalvation [e] in fear and trembling, knowing that even the [f] righteous ar ſcarcely ſaved. Whiles alſo they take boldnes to communicate in ſpiritual actions with any, ſuppoſing that the ſyns of ſome, or of the publick congregation cannot hurt them, eſpecially if in hart they diſallow the evil, and condemn the ſame. Such men ſeem not to diſcern the nature of communion, how far it reacheth; or the contagiō of ſyn, how far it infecteth. They ſeem neyther to hav learned the Law [g] which taught that a man by bearing or touching holy things, was not himſelf made holy therby, but a polluted perſon touching any of them, made them vnclean: nor the doctrine of the goſpel, which confirmeth,

[a] *Pſal. 87. 6.*
[b] *Gal. 3. 29. & 4. 26. 28 31.*
[c] *Act. 26. 18*
[d] *Iſa. 65. 9.*
[e] *Phil. 2. 12.*
[f] *1 Pet. 4. 18.*
[g] *Hag. 2. 12. 13. 14.*

h 1 Cor. 10. 18. that h they which eat of the sacrifices ar partakers of the altar; & al they i one bread & one body, wch partake of one bread; wher if i verse. 17. ther be but a k litle leaven, it maketh sowr k 1 Cor. 5. 6. &c. the whol lump. And then look how farr they partake with other mens syns; so farr l Rev. 18. 4. ar they in dáger, to l receiv of their plagues.

The other impediment, is over much straymes which some men hav in their own bowels: whiles their feeble consciences ar too much affected, both with their own & others infirmities. Such had need to have their knowledg and faith increased, their harts inlarged, least by expecting a greater perfection in themselves and others, then is to be found vpon earth, they faint & fall. Let such look on the image of Christ, as he is portrahed m in the scriptures, whiles the chastisemẽt of our peace was layd vpõ him; so shal they find balme for their wounded consciences; and healing for their sowles by his stripes; and their shivered bones wil reioyce. For of his cup must we al drinck our parts, & be baptised with his baptisme, into his death, before we can tast the sweetnes of his life; & be vnder the rigor of that n Gal. 3. 24. schole-maister n the Law like servants, ere we can perceiv the adoption of sons, & libertie of his faith and Gospel. And if he which knew no syn, and had but our syns imputed vnto him, felt such feares and sorowes in his pretious sowl, and was so smit-

m Psal. 22. 1. &c 3. Mat. 17. &c.

ten

ten of God and humbled, so despised and reiected of the world: what shal we exspect, in whose flesh ther dwelleth no good thing. Let them also look vpon the estate of Christs church in all ages from the beginning, how it hath been vexed with troubles & terrors, within & without, & they shal find Sions case to be continually as [o] a woman in travel, whose payns & infirmities are sometimes so great, that the children come to the birth, [p] and ther is no strength to bring forth. And when they hav viewed the many tribulations through wch the Lord hath led his people, how he hath suffred them to be buffeted of Satan, persecuted by enemies without, and molested wth hypocrites within, for their trial & humiliation; they wil confesse that we must walk here by [q] faith and not by sight, for our [r] life is hid with Christ in God; his spowse [s] is black, for the Sun hath looked vpon her, her own mothers sons hav been angry against her, and al the glory of the kings daughter [t] is inward.

[l] *Rom. 7. 23.* [2. 5.] [o] *Rev. 12. 2* *Gal 4. 19.* [26. 27.] [p] *2 King. 19. 3.* [q] *2 Cor. 5. 7.* [r] *Coloss. 3. 3.* [s] *Song. 1. 5.* [t] *Psal. 45. 13*

And furthest astray are such vayn men as imagine to themselves a state of perfection, as if they had already [u] attayned the resurrection of the dead: & do disclaime al Churches and societies where synnes are to be seen. Moses face is [x] hid frõ thẽ as with a veil, they discern not the vse of his law, nor end of his ministerie, for a

[u] *Phil 3. 11. 12.* [x] *Exod. 34. 30. 33, 35.* *2 Cor. 3, 13. 14. 15.*

veil covereth their harts; neyther see they the possession that syn hath in them, yea in c al Saincts, so long as they dwel in these howses of clay, for which cause they sigh d desiring to be clothed with their howse which is from heaven, to e be loosed and to be with Christ. And when the voyl shal be taken from those mens harts, who so fast mistake themselves to be that they are not: they wil crie with the Leper, f *I am vnclean, I am vnclean*; & wil g remeber their waies and be ashamed, & never open their mouth any more because of their shame, but will h judge themselves worthy to be cut of, for al their evils that that they have cōmitted. Such also as eyther of ignorance, or worse humour, doe vnorderly depart, and rend themselves vpon every occasion from the church and body of Christ; wil walk better, when they have learned to i bear one an others burden, and tread in the steps of Christ, his prophets and Apostles; who vsed al good means with patience, to reclaim the offenders, before they forsook them. Yet because the faith must not be held k in respect of persons, neyther may we l folow a multitude to do evil; and it often falleth out, that the m faithful city becometh a harlot, and they which wer n yesterday Gods people, are risen vp on the other syde as against an enemie: therfore the Saincts should be wise in hart, and not hold communion

c *Rom. 7. 17*
d *2 Cor. 5. 2.*
e *Phil. 1. 23.*
f *Levit. 13. 45.*
g *Ezech. 16. 61. 63.*
h *Ezech. 20. 43.*
i *Gal. 6. 2.*
k *Iam. 2. 1.*
l *Exod. 23. 2*
m *Isa. 1. 21.*
n *Mic. 2. 8.*

munion with any but in the Light, in the faith, in the true worſhip of God; for he is gealous even over his own people, and wil not [o] ſpare their miſdeeds, but wil take his kingdome from them, and remove [p] the cãdleſtick out of the place, if they repent not; & as he ſaith by his prophet, [q] *You onely hav I knowen of al the families of the earth, therfore wil I viſit you for al your inquities.* Thus may Chriſtiãs walk as they ar counſelled by the wiſdom of God, not being [r] juſt overmuch, neyther [s] wicked overmuch, laying hold, and not withdrawing their hand from this, [t] that he which feareth God, ſhal come forth of them al.

[o] *Exod.* 23. 21.
[p] *Rev.* 2. 5.
[q] *Amos.* 3. 2
[r] *Eccleſ.* 7. 18
[s] *verſ.* 19.
[t] *verſ.* 20.

For this cauſe hav I endevored, (though the vnfitteſt among many,) to help forward in the way of truth, ſuch as love the ſame with me; and hav penned this treatiſe folowing, for their ſakes, that hav not meanes and leyſure to ſerch the ſcriptures as they ſhould and would, or by reaſon of their weaknes cannot gather and compare the ſcriptures togither for their cõfort & aſſurance in theſe points, as they deſire. I have laboured both for playnnes & brevity, as I could in ſo large & ample argument; & by references rather ſent the reader to look himſelf into Gods book, then to inſiſt vpon collections or expoſitions of mine own. Wherin if any places be alleged amiſſe or impertinent, or things gathered otherwiſe

then the text wil afford; (as through my ignorãce, or vnheedines, no doubt many may be:) I humbly ask pardon for the same, both of God and his people; and do [illegible] reader not to rely vpon my judgment in any thing, but as himself by the wisdome of Gods spirit, shal see agreable vnto truth. For if any shal buyld vpon my words, without sure ground from the Law of the Lord; he shal first offend God, who hath given his scriptures by divine inspiration to teach and perswade al truth, to improve and correct al error, to instruct in righteousnes, & make men perfect vnto every good work; he shal injury me also, who have written these things to be tryed and examined by Christs law, not to be accepted for a law; and he shal injury his own sowl, by relying vpon the word of frayl man whose breath is in his nosthrils, which cannot stablish the hart, nor assure the conscience in any thing. Let therfore the grasse wither & the flower fade, for it is the * word of our God that shal stand for ever.

2 Tim. 3. 16 17.

* Isa. 40. 8.

Finally this one thing I would advertise thee of, (good reader,) that somtimes I alledge the scriptures otherwise then our cõmon translations hav them; when the force of the Original words, doth afford an other or more ample sence. Herin I fear not to be blamed of any that love the truth in incorruption; and for the places so changed

ged, I leave them to their trial, that are men of iudgement. The Lord who is author of every good gift vnto al men, who [illegible] by the syns of his servants, and covereth al their trespasses; passe by in mercy, whatsoever in this work is done amisse: & turn these my labours, to the glory of his name, & the benefit of his people. Amen.

Henry Ainsworth.

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The Communion of Saincts.

Chapter I.

Of the Communion and peace that was at the firſt; and how ſoon it was broken.

FOr aſmuch as we finde in the Scriptures ſo great a difference made between the ſonnes of Adam, that ſome ar named the children † of God, of ‡ the Light and Day, the * Saincts of the Moſt-high, the Lords ‖ chief treaſure, the † heyres of bleſſing; otherſom, the ‡ children of men, of * this world, of the ‖ Divel, & † of curſe; & the one of theſe ſorts commanded to ‡ ſeparate from the other, but to entertayn and continue a

† 1 *Ioh.* 3. 1. *Hoſ.* 1. 10.
‡ 1 *Theſ.* 5. 5.
* *Dan.* 7. 22.
‖ *Pſal.* 135. 4.
† 1 *Pet.* 3. 10.
‡ *Gen.* 6. 2.
* *Luk.* 16. 8.
‖ *Ioh.* 8. 44.
1 *Ioh.* 3. 10.
† 2 *Pet.* 2. 14.
‡ 2 *Cor.* 6. 17

A holy

† Act. 2. 42 Heb. 10. 24. 25 holy † communion among themſelves endevouring to keep the ‖ Ephes. 4. 3. ‖ vnitie of the Spirit in the bond of peace: it is good and needfull that we know, both who ar the perſons, and what be the cauſes & conditions of this communion; how farr the bounds and limits of it doe extend. For the better perceiving hereof; let vs take a ſummarie view, of the firſt ſtate of vs all.

‖ Act. 17. 26 2. God which hath made of ‖ one blood al mankind, to dwel on al the face of the earth; made in the * Gen. 1. 31. beginning, * al things good: but chiefly imprinted the image of his Maieſtie, on Angels & on men, & comunicated his graces with them.

‖ Pſal. 104. 4. † Pſal. 103. 20 ‡ Dan. 10. 5. 6 The Angels he created holy ‖ Spirits, † excelling in ſtrength, and in ‡ glorie; & in al abilitie & readines to do his wil; and ſet them to ſerve

‖ Mark. 12. 25 Luk. 2. 15 himelf in ‖ heaven, there to behold the ioyful light of his face; wher the ma-

the * many thouſáds of them miniſ- * *Dan.7.10*
ſter vnto him, & are as ‡ charrets ‡ *Pſal.68.17*
wheron his Majeſtie rideth. Vnto *& 18.10.*
them he vouchſafed this love &
honour, that they ſhould be named
the † Sónes of God; yea his own † *Iob. 1. 6.*
glorious title he imparteth vnto
them, when in the ſcripture he cal- ‖ *Pſal.97.7.*
leththem ‖ Gods. And for this their *with Heb.1.6.*
excellent creation, he requireth of *& Pſal. 8. 6.*
them * prayſe & glorie; which thoſe *with Heb. 2.7*
heavenly ſouldiers cheerfully † per- ** Pſal. 148. 1.*
form to the Lord of hoſts of *2. 5.*
whoſe glory the whol earth is ‡ *Luk. 2. 13.*
full. *Iſa. 6-3.*

3. Gods favour vnto man above al earthly creatures, appeareth in the goodly frame and faſhion, firſt of his body made of † earthly mould † *Gen. 2. 7.*
in admirable comelines, bewty & proportion; and with al ſufficient furniture of ſeveral members, for his own vſe and ſervice of his Maker. He is ſo clad ‖ with ſkin and ‖ *Iob. 10. 11.*

flesh and ioyned togither with bones & synewes; the veins & arteries ar so dissprad over al, and every part so cunningly framed, in such cvrious weise, that the Prophet compareth his fashioning, to an *embroderie* beneath in the earth; and minding this excellent workmanship, sayth vnto God, * *I wil praise thee, for I am fearfully & wonderfully made.* Into the body (the howse † of clay) God did inspire the ‖ breath of lives, & the man became a living sowl; for the breath of the Almightie gave him * life, and this breath or mind of man, is ‡ the light or candle of the Lord, which searcheth al the bowels of the belly. This spiritual and immortal substance so infused had very singular and gracious endouments of † wisdome, vnderstanding, will, and many affections, al ‖ good: for the holy * Trinitie had consulted

* רקמתי
Psal. 139. 15
‡ Psa. 139. 14.
† Iob. 4. 19.
‖ Gen. 2. 7.
* Iob. 33. 4.
‡ Pro. 20. 27.
† Iob. 38. 36.
‖ Gen. 1. 31.
* Gen. 1. 26.
‖ Iohn. 5. 7.

to-

togither to make him an excellent creature; and so the man did carie the image of God, ‡for in it he was created. He had † knowledge, righteousnes & holines for performāce of al duties to his mäker, & his fellow creatures; & this in †trueth simplenes and sinceritie. He had ‖ rule and soveraignty over the earth and seas, & al the plenty of them; he knew the hiddē nature of the creatures, & gave them * names accordingly; ‡his world was made for his sake, even the glorious ‡ Sun and Moon and Starres for his vse & service. He had the † blessing of the Lord vpon himself & the creatures vnder him; a ‖ help like vnto himself made and given vnto him for comfort & procreation of his kind; a * garden of delite, ful of al pleasant fruits planted by Gods own hand for to yield him food & solace; he was al honorable inwardly

‡Gen. 1. 27. †Col. 3. 10. Eccles. 7. 31. †Eph. 4. 24 ‖Gen. 1. 28. *Gen. 2. 19. ‡Deut. 4. 19 † Gen. 1. 28. ‖Gē. 2. 18. 22. *Gen. 2. 8. 9

& outwardly ther was nothing in
ſowl or body wherof he might be
‡Gen. 2. 25. ‡ aſhamed; for he was the † genera-
†Act. 17. 28. tiõ and ' glorie of his God, he had
1. Cor. 11. 7. given him life & grace, and his vi-
*Iob. 10. 12. ſitation preſerved his ſpirit.

4. And God which made al
‡Prov. 16. 4. things ‡ for his own ſake, made this
earthly king to be his ſubject & to
ſerve him: Wherfore he communi-
cated with him his word, informing
him how to walk both in body and
mind obedient to his will. For out-
ward exerciſe he had the garden to
†Gen. 2. 15. † dreſſe & to keep; for inward con-
' verſ. 3. templation, the ſeventh day ' ſan-
ctified as a holy reſt: and two trees
before him of divers end & vſe, the
* verſ. 9. one * of *life*, by the eating wher-
of he might hav hope to live in
‡Gen. 3. 22. God ‡ for ever; the other of *know-
ledg of good & evil*, the taſting wher-
of would bring him vnto aſſured
†Gen. 2. 17. † death, with al his poſteritie. Thus
God

God gav a law to man in his innocencie, and required obedience which was easy to be performed; which he graciously would accept; for which, his blessing should hav abidden, his favour & light of his face hav shined stil vpon him continually. Then did the Lord ‖ rejoyce in his works, & his *Wisdome* * took solace in the compasse of his earth; peace was between him & his creatures, al his works ‡ did praise him, and his Saincts did blesse him; the † starres of the morning sang prayses togither, and al the sonnes of God (the Angels) rejoyced.

‖ *Psal.* 104. 31

* *Prov.* 8. 31.

‡ *Psal.* 145. 10.

† *Iob.* 38. 7.

5. And then some beams of the incomprehensible light and joy & sweet societie, which the Father Son & Holy Ghost had frō al eternitie ‖ among themselves in the vnitie of the Godhead; wer communicated with those principal creatures the Angels & men; whiles

‖ *Prov.* 8. 30. *Ioh.* 17. 5.

*Mat.18.10. the one ſort did * alwayes behold his face in heaven, the other enjoyed his favours in paradiſe: then alſo was ſweet harmonie & moſt comfortable felowſhip, peace and amitie, *between the creatures, for their mutual delight & conſolation; with out diviſion diſcord or enmitie. Ther wer no hateful ſpirits made to rebel againſt God, to tempt & torment man, or miſvſe any other creature. No death diſeaſes or calamities to moleſt them; no terrours to drive them from theyr Maker; no guiltie fears to afflict the ſowl, no noyſom luſts to reign or rebell in their bodies; nor any other means to hinder or diſturb the peace and communion, or cauſe jarr and debate among al or any Gods handy works.

*Iob.5.23.

†2.Pet.2.4. 6. But ſome of thoſe ſonnes of
*Iohn.8.44. God the Angels, ſoon * ſinned; &
*Iude. verſ.6. abode not in the truth, neyther

kept

kept their first estate; but forsook their owne habitation wher they dwelt in blisse with God: and so became the causes of their own endlesse and vnspeakable miseries. For they having fallen of their own accord; wer not holpen nor spared, but forsaken of God, separated from the other holy and elect Angels, thrust out of Heaven, and bound in bonds of eternall night and darknes, to be reserved for judgement at the appointed time. 2. Pet. 2. 4.

7. These Spirits, being of Saincts become vnclean Divils, hatefull to the Lord, impenitent and malicious in themselves; fel also to be * mankillers even from the beginning; and liars against the truth of Gods word; ‡assaulted our first Parents, the woman by the Serpent, the man by the woman; & by subtilty drew them into transgression of Gods playn Law, and so into *Iohn. 8. 44 ‡Gen. 3. 1. 2 &c.

the ſnares of ſin and death: and this ſoon after their ſeating in paradiſe, as by Moſes narration doth appeare. For which willing tranſgreſſiō, wherby thoſe our progenitours wrapped † themſelves & al their offpring in everlaſting woe and wretchednes: the communion and peace between God and man, was ſoon diſanulled alſo; & with al earthly creatures for mans ſake. Then was Gods ‖ curſe poured out on the head of that old Serpent, & his wrath into the world; wher the creature became † ſubject to vanitie. Man which had hid himſelf from the face of his Maker, was found out, arraighned and judged for his diſobedience; was thruſt out of the garden of pleaſure, and the holy ‡ Angels kept him from the tree of life. Thus was his happines ſodainly changed into miſerie; in labour & ſorow to ſpend his

† *Rom. 5. 12. 15. 18.*

‖ *Gen. 3. 14--- 17 &c*

† *Rom. 8. 20. &c*

‡ *Cherubims Gen. 3. 24.*

his dayes til the ſpirit goe out of him vnto God for judgment; & the body return to duſt.

Man (that is) in honour, and vnderſtandeth not; he is like to the beaſts, that periſh. Pſalme 49. 20.

Chapt. 2.

Of the horrible miſeries that Divils and men fel into, after they had forſaken God.

That we may the better diſcern Gods grace vnto vs in Chriſt, who hath freed vs from al calamities, and reſtored vs to a moſt happy ſtate, from which we ſhal never fal: let vs take a view more particularly of the many miſeries which ſyn did bring vpon the creatures; ſo wil the benifit of our redemption

on appear moſt precious our harts ſhalbe filled with gladnes, and our mouth with ſongs of prayſe, tohim that hath ſaved vs from ſo great a deſtruction.

2. The Divil having willingly rebelled againſt God, repented not of his wickednes, but being ful of malice, ſet himſelf as an enemie againſt the Lord and his creatures. And for this cauſe is named in Hebrew † *Satan*, that is a *ffiend*, an ‖ adverſarie, enemie or reſiſter, * hindering al good, ‡ beginning and helping forward al evil. He is caled alſo with his felowes † *Shedim*, that is *waſters*; for the ſcath and hurt which they doe, ‖ preying vpon the creatures and ſpoiling them: and * *Seghnirim*, that is rough, rugged or hayrie, for the horror of ther hiew wherin they appeared like ‡ Satyrs, or other vgly creatures; and wherwith they terrified

† *Iob.* 1. 6. *Reu.* 20. 2.
‖ 1. *Pet.* 5. 8.
* *Zach.* 3. 1.
1 *Theſ.* 2. 18.
‡ *Mat.* 13. 28. 39.
† שדים *Deut.* 32. 17.
‖ *Luk.* 8. 29. 30 33.
* שעירים *Levit.* 17. 7.
‡ *Iſa.* 13. 21. & 34. 14.

ſuch

ſuch as ſaw thē. In Greek he is named †*Diabolos (Divil,)* that is a calumniator, becauſe he malicioufly ‖accuſeth, detracteth & depraveth, the perſons, words, actions, not of men onely, but even of *God himſelf. He is caled alſo the ‡*wicked* or *maligñant* one, for moleſting, & with his † fyrie darts endevouring mans ruine & miſerie: the ‖*Tempter*, for aſſaying to draw men vnto ſin: a *Serpent* & a *Dragō*, for his ſubteltie & fiercenes, and venemous nature; an ‡vnclean ſpirit, for his filthines: a †lying ſpirit, for his falſhood and deceit, being a Liar, and the father ‖ thereof, no truth is in him. And though one Divil be principal, yet hath he many partners caled *his *Angels*; al of them malicious and ‡vnclean ſpirits like himſelf, going about with him that †roring lion, to rend and to devour. Theſe ‖ſpiritual wickednesſes, ar authors, inſtru-

† *Mat.* 4.1, ‖ *Rev.* 12.9. 10. *Iob.* 1.9. 11 & 2.4.5.

* *Gen.* 3.3.4. 5.

‡ ὁ πονηρὸς *1. Ioh.* 2.13.

† *Epheſ.* 6.16. ‖ *Mat.* 4.3.

* *Revel.* 12.9.

‡ *Luk.* 11.24

† *1 King.* 22. 23.

‖ *Ioh.* 8. 44.

* *Mat.* 25.41.

‡ *Mat.* 10.1.

†1. *Pet.* 5.8.

‖ *Epheſ.* 6.12.

instruments and abettours of al maner * vngodlines, vnrighteousnes, abomination and vncleannes; they seek by al means to overthrow Gods kingdome, & to stablish their own; therfore like ravenous birds ‡ they devour vp the seed of the word, least men should believ it and be saved: & like † envious men, sow tares among the wheat, and goe their way; they corrupt mens minds with errors & heresies, the doctrines ‡ of Divils. Great knowledg they hav to doe evil, and ar therefore caled ‖ *dæmones* that is cunning or skilful; great abilitie also to effect it, and ar therfore named * *principalities & powers*; their captain being caled ‡ *the Prince of this world*, for his effectual † working in the children of disobedience; & is compared ‖ to a strong man armed, keeping his pallace; yet is he also raunging abroad and very

* *Mat.* 4.3.9. & 12.45. *Iob* 23.2. *Act.* 5.3 *Rev.* 16 14.

‡ *Luk.* 8.5.12.

† *Mat.* 13.25. 28.39.

‡ *1 Tim.* 4.1.

‖ δαίμονες *Mark.* 5 12.

* *Colos* 2.15.

‡ *Iohn.* 14.30

† *Ephs.* 2.2.

‖ *Luk.* 11.21.

ry diligent to work miſchief; & therfore * compaſſeth the earth to and fro, and walketh about in it; ſeeking, to ‡ winnow the godly as wheat, and make their faith to fayl. And as ther is no end of theſe fiends wickednes in themſelves, & their own abominable nature: ſo neyther would ther be end or meaſure, of their curſed actions and effects; wer it not, that God reſtreyneth their malice, and hath ſet vp the kingdome of his holy ſon Ieſus, to † looſe the workes of the Divil; to deſtroy & ‖ aboliſh him.

*Iob. 1. 7 & 2. 2.

‡Luk. 22. 1.

†1. Iohn 3. 8.

‖Heb 2. 14. Rev. 12. 7. 10

3, And as theſe fowl ſpirits, being falleu from grace, thus ſet themſelves againſt God & al goodnes; ſo God againe caſt them out of his favour & from his preſence, (wherin is the * fulnes of joy,) from the cheerful light libertie and happines which they injoyed, & thruſt them down ‡ into hell, there keeping

*Pſal. 16. 11.

‡ 2. pet. 2. 4. Iude verſ. 6.

ping them in everlasting chaines vnder darknes vnto damnation in that day when he wil come to judge the world. And although they have in the mean space some loosnes & libertie, not onely to range abroad in the world but even † to appear before God in heaven, when, he pleaseth so to suffer them: yet hav they no joy in his presence, but ‖ horror & trembling; neyther is ther any comfortable * communion between his majestie and them, nor peace between the holy spirits & them; but Michael and his Angels ‡ warreth against them, † striveth with them, and ‖ rebuketh them in the name of the Lord, for his chosens sake. Enmitie hath * he also put, & warr between the saincts on earth and them; the saincts whom he hath redeemed from their damnation by the ‡ blood of his beloved son;

† Iob. 1. 6. 7. 1 King. 22. 19 11. 22, 23.

‖ Iam. 2. 19.

* 2 Cor. 6. 14. 15. Mat. 8. 29

‡ Rev. 12. 7.

† Iude ver. 9.

‖ Zach. 3. 1. 2.

* Gen. 3. 15. Eph. 6. 12. &c

‡ Eph. 1. 7.

by

by whoſe blood they † overcome; and vnder their feet, the God of peace ‖ wil tread down Satan ſhortly. In dread thoſe damned ſpirits are of the * bottomleſſe-deep, which they deſired Chriſt that he would not command them into; and fearfully they exſpect from his hand, torment, the effect of that ‡ curſe which is come vpon them to the vtmoſt, and ſhal be executed in vnſpeakeable manner & meſure in that day when (having fulfilled the meſure of their ſin,) they ſhalbe † caſt into the lake of everlaſting fyre & brimſtō, prepared for them; & ſo without end or relaxation of their miſerie, be ſeparated from the Lord and al his Saincts, from hïs life, light, and bleſſed communion, for ever and yet.

† *Rev.* 12. 11

‖ *Rom.* 16. 20

* ἄβυσσος *Luk.* 8. 31.

‡ *Gen.* 3. 14.

† *Revel.* 20. 10. *Mat.* 25. 41.

4. Men that had ben made in the ſimilitude of God, holy juſt happy & immortal, without any want or

imperfection in ſowl or body; not cõunewing in this honour but making ſhipwrack of faith by beleeving the word of Satan; & of good conſcience, by obeying his counſel, & acting the ſame: wheras they were promiſed to be as [1] Gods knowing good & evil, fel by this means into corruption and miſerie, and became like divils, [*] without God in the world; ſubject to the horrour of his wrath, and eternal damnation. Whoſe woeful eſtate is to be conſidered, firſt in regard of ſin; (which ſtayed not in one actiõ but fretted as a canker and overflowed all:) ſecõdly of puniſhments for ſin; Both of theſe are in ſowl and body and their ful meſure or accompliſhment is, of the one in this world, of the other in the world to come.

[1] Gen. 3. 5.

[*] Atheiſts. Eph 2. 12.

5. The firſt ſin of man was as venim, that ſoddẽly ſpred it ſelf into al the powers of ſowl & body: & ſubdued

dued thē al vnder death & corruption ſo ſoon as the ſerpent had bittē him. And as he was the root of al mankind; ſo did the contagion alſo ſpread into al the branches his children. By ‡ his diſobedience, many wer made ſynners, and became † dead; even by the ‖ one offence of that one man, was the evil propagated vnto * al men, to condemnation: who now being evil by nature, could neyther ‡ ſpeak nor doe good, but dayly wexed worſe. So that when the Lord † from heaven looked down vpon the ſonns of Adam, to ſee if ther wer any that did vnderſtand, that did ſeek God: behold al wer gone back, al wer corrupt, none that did good, no not one; yea even the children ‖ from theyr birth & conception, vnclean and ſinful.

‡ Rom. 5.19.
† ve. 15.
‖ ver. 16.
* ver. 18.
‡ Mat. 12.34
† Pſal. 14.2. 3.4. Rom. 3. 10.11.12.
‖ Lev. 12. Pſa. 51.5. & 58.3

6. The corruption and nakednes of man in ſowl, is to be ſeen in the

Vnderſtanding, which *perceiveth not, neyther can know the things of God; yea though light ſhine into this darknes, yet doth not the ‡ darknes comprehend it, † the hart knowes not, the ey ſees not, the ear hears not after much inſtruction: mans ‖ wiſdom is but ‖ fooliſhnes, and whatſoever he ſavoureth in mind, is * enmitie againſt God, and" death to himſelf. The hart of man, which is the fountayn ‡ whence al the actions of life do flow; is † crooked, crafty, deceitful above al, and wretched, deſperatly ſick even vnto death: ſo that ‖ every fiction of the thoughts of his hart, is onely evil every day, *even from his childhood. And as the mind is without ‡ the knowledge of God, or † forgetful if it hav known him; ſo is it otherwiſe ‖ corrupted in the faculties therof, & caried with *vanitie. The Conſcience which al mē hav

*1.Cor.2.14 Ier.10.14.

‡ Ioh.1.5. †Deu.29.23 4.

‖ 1.Cor.1.20

*Rom.8.7. "verſ.6.

‡ prov.4.23.

† עקב and אנש import al theſe evils. Ier 17.9. ‖ Gen.6.5. *Gen.8.21.

‡ Ier.4.22.

†Pſal.106.21 ‖ 1 Tim.6.7. * Eph 4.17.

hav within them, to bear witnes of * their works, this alſo is ‡ defiled togither with the mind; and through cuſtom of ſyn, & Satans effectual working is † ſeared as with a hot yron and bcome without remorſe or feeling. The ‖ Wil is alſo alienated from God, and from his * correction counſel, or " hearing the ſame. 3°. Al the other affections in like manner corrupted, by cruel ‡ hatred one of an other, even of own † brethren; of that which is " good, yea even of ‖ God himſelf: the love and delite being ſet on † vanitie & wickednes Finally the ſowle of ſynfull man is fraught w^th ‖ al vnrighteouſnes wickednes, maliciouſnes, wrath, envie, debate, covetouſnes, inordinat luſts, ambition, pride, vnmercifulnes, and deep hypocriſie, with al other vices: being * empty and deſtitute of every good grace & virtue; he hath neyther ‡ fear of God, nor

* Rom. 2. 15.
‡ Tit. 1. 15.
† 1. Tim. 4. 2.
‖ Pſal. 81. 11
* Prov. 1. 25.
3°. Iſa. 28. 12.
‡ Tit. 3. 3.
† Prov. 19. 7.
" Mic. 3. 2.
‖ 2. Chron. 19 2.
† Pſal. 4. 2.
‖ Rom. 1. 29. &c.
* Mat. 12. 44.
‡ Pſal. 36. 1. Luk. 18. 2.

reverence of man; yea, that there
† Pſal. 10.4. is † no God, be al his cogitations.

7. The body (which is the ‖ earth-
‖ 2.Cor.5.1. ly tabernacle & * ſheath of the fowl,)
* נדנה Dan.7.15. and al the members of the ſame, ar
fit inſtruments to fulfill the evil
‡ Rom.6.13. thoughts of the mind; & ‡ be given
19. over in like weiſe to y^e ſervice of vn-
cleānes & iniquity. The evils which
luſt hath conceived inwardly, ar by
Satans help and theſe inſtruments,
brought forth and effected. Here-
vpon doth man commit al iniquity
†. Pſal. 58.2. with greedines: his † hands execute
‖ Prov.1.16. wickednes and crueltie; his ‖ feet
run to evil, and make haſt to ſhed
*2.Pet.2.14. blood; his * eyes ar full of adulterie
and cannot ceaſe to ſyn, defiled
‡ Prov.6.17. with ‡ haughtines and mockinge,
& 30.17. with † murder and ‖ malicioufnes;
† Pſal. 10.8. his throat * is an open ſepulchre,
‖ Mat.20.15. the venim of aſpes is vnder his lips;
* Rom.3.13. his mouth, full of curſing and bit-
‖ Iam.3.6.8. ternes; his tongue, an ‖ vnruly evil
full

ful of deadly poiſō, a world of wickednes, defiling the whol body, & ſetting on fyre the wheel or courſe of nature, being it ſelf ſet on fyre of hell, wherwith he curſeth men & *blaſphemeth God. His carkeſſe he decketh & clotheth with pride; his belly he pampereth & filleth with exceſſe, for it is his ‡God; he is powred out into al laſciviouſnes. Neyther is ther any † vncleannes, fornication, vnnatural filthines or beaſtlines, wherwith he abuſeth not his own body: no trecherie, theft, murder, Witchcraft, worſhip of idols, yea even of ‖ Divils, which he committeth not. And theſe things he doth with an high hand & obſtinat hart, til he becom moſt *abominable & filthy, drinking iniquitie as water; making it ‡ a paſtime to doe wickedly, † refuſing not any evil; but for to glutt himſelf with his lothſom delites, addeth ſyn vn-

*Levi. 24. 11.

‡ Phil. 3. 19.

† Rom. 1. 26. 27. 29. Lev. 20. 10. 13. 15.

‖ Rev. 9. 20. 21. Pſal. 106 37 38.

*Iob. 15. 16.

‡ Prou. 10. 23

† Pſal. 36. 4.

to syn, and ‖drunkennes vnto thirst,
‖Deut.29.19 ✝Eph.4.19, ‖Rom.2.5. groweth ✝past feeling, and after his ‖hardnes & hart which cānot repēt, heapeth vp wrath against the day of wrath, and of the revelation of the just judgement of God, vnto
✝Iob.21.14. 15. whom he hath sayd ✝depart from me, for I desire not the knowledge of thy wayes; who is the Almighty that I should serv him, and what profit should I hav, if I should pray vnto him;

8. So men that would themselves
‖Ezek.28.2. Gen.3.5. be ‖Gods, ar fallen to such impietie that they ar not far from the lothsom nature of divils; which our Saviour signified, when he caled Iudas ✝✝*a Divil*; and the Iewes, the Divils *children*. And now God abhorreth al wretched mans works &
✝Isa.1.13.14 even his most ✝religious actions, which his troubled, ignorāt & hypocritical cōscience, causeth him to perform. The Lord regardeth neyther

ther † him nor his offring, his sacri- †Gen. 4. 5.
fice is ‖ an abomination, his pray- ‖Prov. 21. 27
er is *turned to syn, al his worship *Psal. 109. 7
is " vayn, his works of mercy ‡ vn- "Mat. 15. 9.
profitable, and † nothing is pure ‡Mat. 6. 1. 2.
vnto him, his labour ‖ & his reve- †Tit. 1. 15.
nues ar vnto syn, he himself lieth ‖Prov. 10. 16.
"dead in syns, & the *sowl of God "Eph. 2. 1.
doth hate him. Therfore ‡his eyes *Psal. 11. 5.
shal fayl, his refuge shal perish, and ‡Iob. 11. 20.
his hope be exspiration of sowl: for
he † offreth the sacrifice of fools, †Eccles. 4. 17.
and knoweth not that he doth evil;
he is ‖ reprobate concerning faith, ‖2 Tim. 3 8.
abominable ‡and vnto every good ‡Tit. 1. 16.
work reprobate.

9. The reward of syn vnto man,
from the iust hand of God, is fear- ‡Deut. 32. 35
ful ‡ vengeance † curse and ‖ death, †Prov. 3. 33.
begun in this world, to be fulfilled ‖Rom. 6. 23.
in the next. His vengeance and
curse God inflicteth, sometime by
his own powrful hand, vpon the
bodies and sowles of sinners; some-

time he vſeth his creatures to torment them: yea often he vexeth one man by an other, and even by himſelf. For man in himſelf hath confuſion, and is † aſhamed of his own body and members; his reaſon, wil and affections, ar often at warr one with another, & his concupiſcences fight within him: rankerous envie ‖ fretteth and conſumeth him; carking covetouſnes *pierceth him through with many ſorrowes; his own inordinate luſts doe vex ‡ and make him ſick and lean; generally his whol life he leadeth in vanitie † and vexation of ſpirit, al his dayes ar ſorrowes, & his travail grief; his hart taketh not reſt in the night; for he is like ‖ the raging ſea that cannot reſt, whoſe waters caſt vp mire and dirt; ther is no peace vnto him. Again he is often troubled in minde for his miſdeeds, guiltie fears do torment his

‡ Gen. 3. 7. 10
† Iam. 4. 1.
‖ Pſal. 112. 10
* 1 Tim. 6. 10
‡ 2 Sam. 13. 2. 4.
† Eccl. 2. 17. 23.
‖ Iſa. 57. 20. 21.

conſci-

conſcience, and he is *condemned of his own hart; ‡ diſpayring of al help & mercy at Gods hand: wher vpon men dread oft-tymes † wher no dread is, and the ſound of a leaf ſhaken, doth chaſe them away, they flee as from a ſword and fall, no man purſuing them; a *ſound of fear is in their ears, that in their proſperitie the deſtroyer ſhal come vpon them, neyther beleev they to return out of darknes. So that in this miſerie, lothing longer life; ſome lay violent hands ‡ on their own bodies, and murder themſelves. And man to man, doth all manner miſchief and outrage, that they are as †beaſts vnto themſelves by reproching, blaſpheming, robbing, defyling, captiving and murdering one an other both ſecretly and openly, not ſparing their own brethren, wives, children, or deareſt freinds, in their ſavage wrath, hatred

* 1 Ioh. 3. 20.
‡ Gen. 4. 13.
† Pſal. 53. 5.
ℓ Lev. 26. 36 Deut. 28. 65. 66.
* Iob. 15. 21. 22
‡ 2 Sam. 17. 23. Act. 1. 18.
† Eccleſ. 3. 18. Iob. 24. 5-7. 9. 14. 15. 21. 22.

hatred and crueltie. The Lord moreover afflicteth their bodies with *many greevous and noysom ſickneſſes; their bowels ar inwardly tormented with payns, their ioynts and lims with aches; filthy leproſies, ſores and botches do vex and deform them; burning & peſtilent fevers do afflict & conſume them: neyther is ther any part or member from the crown of the head to the ſole of the foot, which is not ſmitten & wounded; even the mind and vnderſtanding with phrenſie and *madnes; and the bodies ſomtime devoured with lice and †vermin, whiles they ar yet alive.

*Deut.28.21 22.35.&c.

*Dan 4.13. 29.30 31. †Act.12.23.

10. The creatures all, ar executioners of Gods iuſt iudgments vpon wicked men. The heavens ſomtyme with-hold their dewes and rayn, and become like *braſſe: ſomtime they ſend down ſtormie tempeſts *with haylſtones and fyre and other

*Lev.26.19. *Pſal.18.12. Exod.9.23. 24.

other evil influences, to destroy the earth, the inhabitants & fruits thereof. The ‖Sun smiteth them by day, the moon by night; the *starres from their bulwarks fight against them. The earth eyther ‡yieldeth not her fruit, but is like yron; or bringeth forth thorns and thistles and venemous weeds: yea somtimes †openeth her mouth, and swalloweth men vp alive. Honger and famine do afflict them, that for want of food, they ar enforced to eat the flesh of their ‖ own children. The wild beasts ‡ prey vpon & devour them; even the smallest and vilest creatures, * as frogs, flies, lice and the like; ar ministers of wrath and vengeance vpon the disobedient. The fyre breaketh out & burneth them with their substance; the water overfloweth & drowneth them. The ‡Angels of the Lord, do pursue, scatter and destroy them. And the

‖Psal. 121.6.
*Iudg. 5.20.
‡Gen. 4.12. & 3.18.
†Num. 16.32
‖Deut 28.53 57.
‡2 King. 17. 25.
*Exod. 8.6. 17.24.
‡Psal. 35.5. 6. 2 King. 19. 35.

the Divils vnto whom wretched men yield homage & obedience, do tyrannize over their † goods, their bodies and their ſowls; ‖ tearing and tormenting them, caſting them into fyre and into water; * depriving them of reaſon ſence and ſpeech: having them alſo in horrible bondage vnder ſyn, ‡ working effectually in them, and holding them as in a ſnare † vnto their own wil. So that the benefits of God towards them, wicked men do abuſe to further ‖ licencioufnes and preſumption; by his puniſhments alſo they are not bettered, but increaſe impiety as it is written * *Men blaſphemed the name of God, which hath power over theſe plagues, and they repented not to give him glory:* ‡ *they blaſphemed the God of heaven for their payns and for their ſores, and repented not of their works.*

† *Mat. 8. 32.*
‖ *Mark 9. 17. 18. 20. 22.*
* *Luk. 8. 27. 29. & 11. 14*
‡ *Eph. 2. 2.*
† *2 Tim. 2. 26*
‖ *Pſal. 73. 4. 5---8.*
* *Reu. 16. 9.*
‡ *verſ. 11.*

11. Therfore after a few evil dayes on

on earth, which alſo for his ſins
ar ſhortned, the man being broken, ‖ *Prov.10 27*
decayed and worn out with miſe-
ries, is cauſed at laſt to goe to * the * *Iob .18.14.*
King of fears; death ſeazeth vpon
him, and ſeparateth the ſowl from
the body; neyther can ‡ any man re- ‡ *Pſal.49.7.*
deem his brother, or giv his ranſom *9.*
to God, that he may liv ſtil for ever,
and not ſee the grave: but † terrours † *Iob.27.20.*
take him away as waters, a tempeſt *22.*
ſtealeth him away by night; God
caſteth vpon him (his plagues,) &
ſpareth not, though he would
fayn flee out of his hād; as a whirl- ‖ *Prov.10.25*
wind that paſſeth, ſo is the wicked
no more. For * his ſpirit departeth, * *Pſal.146.4*
he returneth to his earth, then his
thoughts periſh, his ‡ form & bewty ‡ *Pſal.49.14*
conſumeth; & as he himſelf, ſo his
† Name alſo ſhal rot. His ſowl be- † *Prov.10.7.*
ing ‖ fetcht away from the body, ‖ *Luk. 12.10.*
(wherin it lived and joyed but † a † *Iob.20.5.*
litle while in the momentany ple-
ſures

†1 Pet. 3. 19. ſures of ſin,) is brought to the †priſō of hel; wher al dāned ghoſts fearfully exſpect their final doom, at the great day of God; when the ſowles being again ioyned with their carkeſſes which the Lord ‖ wil rayſe out of the duſt; the ſeas and death and hell * having delivered vp the dead which were in them, they ſhalbe iudged every mā according to their works ‡ done in the body. the †books ſhalbe opened, and all things brought to light that were ‖ hid in darknes, the counſels of the harts, made manifeſt; the "heavens ſhal declare mans wickednes, and the earth ſhal riſe vp againſt him; account ſhalbe given of ‡ every evil work and idle word, and God wil render to theſe ſinners † indignation and wrath; they ſhalbe "caſt into the fyrie lake prepared for the Divil and his Angels, & with thē be tormented in thoſe eternal flames

Act. 24. 15.

*Rev. 20. 13.

‡2 Cor. 5. 10.

†Rev. 20. 12.

‖1 Cor. 4. 5.

"Iob. 20. 27.

‡Iude. ver. 15

Mat. 12. 36.

†Rom. 2. 8.

"Mat. 13. 39—42. & 25. 31. 32. 41 46.

flames; being for ever ſeparated from the "preſence of the Lord, & from the glorie of his power, from his comfort life and light: & Death ſhal †feed vpon them, the fyre ‖that is not blowen ſhall devour them. Then ſhalbe *weeping & wayling and gnaſhing of teeth, with too late repentance and fruitleſſe lamentation, in that ‡ſecond death, and vtter darknes, where the †worm ſhal not die, nor the fyre be quenched for evermore. This is the portion of the wicked from God; and the reward of their ſins, from the hand of the Moſt High.

" 2. Theſ. 1. 9.

† Pſal. 49. 14.
‖ Iob. 20. 26.

* Mat. 8. 12.

‡ Rev. 20. 14.
† Iſa. 66. 24. Mark. 9. 43. 44.

The wicked is kept vnto the day of deſtruction; they ſhal be brought forth to the day of wrath. Iob. 21. 30.

Of mans redemption, & the renewing of his peace; by the grace of God in Ieſus Chriſt.

1. God, though he ſpared not the Angels which ſinned of their own accord, and maliciouſly drew man into their condemnation: yet ſhewed he favor to Adam and his children, when it was neyther deſerved nor aſked. For of them, he had † choſen to be his, before the foundations of the world, & ‖ prepared for them a kingdome, which it was * his pleaſure to giv vnto them; therfore could he not be hindered, ‡ no wiſdome nor vnderſtanding, nor counſel could prevail againſt him, but ” his own counſel did ſtand for ever, & the thoughts of his hart, throughout al ages; he alſo is † greater then al, and none is able to take his ſheep out of his hand;

† *Eph.1.4.*
‖ *Mat.25.34*
* *Luk.12.32.*
‡ *Prov.21.30*
” *Pſal.33.11.*
† *Iohn.10.29.*

hand; therfore he ſayd vnto them,
'when they were polluted in their ' Ezek. 16. 6.
own blood, ye ſhal live; even when
they wer in their blood, he ſaid vn-
to them, ye ſhal live; I wil *redeem * Hoſ. 13. 14.
them from the power of the grave,
I wil deliver them from death.

2. Yet becauſe as his mercy ſhould
be magnified, his juſtice alſo was to
be ſatiſfied, and death inflicted for
the tranſgreſſion of his law; & now
mans miſerie & weaknes was ſuch,
as endure death he might, but over-
come it he ‡ could not, nor † deliver ‡ Iob. 14. 10. 12.
his ſowl frō the hand of the grave: † Pſal. 89. 48
therfore had God of his rich grace
and incomprehenſible love, or-
deyned his " onely begotten Son, " Iohn. 1. 14. 18.
wch was in his boſome, " one with " Iohn. 10. 30.
himſelf, and in glorie with him * be- * Iohn. 17. 5.
fore the world was; by whom ‡ al ‡ Coloſ. 1. 16. 17.
things were created in heaven and
in earth, things viſible & inviſible,
and in whom al things conſiſt; even

this his own dear ſon had yᵉ Father
ordeyned" before the foundatiō of
the world, that he ſhould † ſave his
people from their ſyns, and ‖ deliver
them from the wrath to come.

3. And foraſmuch as being in the
form of God, and ‡ very God him-
ſelf, (who liveth and is bleſſed for
ever) he could not in that nature &
glorie (wherin " onely is immortali-
tie,) partake with mans wretched-
nes, or taſt of his death, which yet
by Gods grace ‖ he was to taſt for
al men: therfore was it alſo ordey-
ned, that the † Word ſhould be
made fleſh, even the Son of God,
when hee came into the world,
ſhould be made of ‖ a woman, and
of the * ſeed of earthly man accor-
ding to the fleſh; that he ſhould take
on him the form ‡ of a ſervant, and
be found in ſhape as a man, parta-
ker " with his children of fleſh and
blood, that he might ſuffer for their

ſake

" 1. Pet 1.20.
† Mat. 1.21.
‖ 1. Theſ. 1.10
* Philip. 2.6.
‡ 1. Ioh. 5.20.
" 1 Tim. 6.16
‖ Heb. 2.9.
† Iohn. 1.14.
‖ Gal. 4.4.
* Act. 13.23.
‡ Phil. 1.7.
" Heb. 2.14.

ſake, be touched with the feeling of their infirmities "and in all things tempted in like ſort, yet without ſyn. " *Heb. 4. 15.*

4. This incarnation of the Lord wherby he ſhould become our "*Emmanuel*, that is, God with vs; was not to be mans work, or brought to paſſe by carnal generation, but by the †holy Ghoſt, and power of the moſt high, overſhadowing a virgin, whereby ſhe ſhould 'conceiv in her womb, and bear a *holy thing that ſhould be caled the *Son of God*. Who for the fulnes of the grace of the Godhed, which was to ‡dwel in him bodily, & the †ſpirit wherewith he was to be anoynted; ſhould be named the 'Meſſiah and the *Christ*, that is the *Anoynted* of God: & for the ſalvation of ſynners, ſhould be crowned with the title of *Ieſus, that is the *Saviour* or *Deliverer*, at whoſe name ‡every knee ſhould bow,

" *Mat. 1. 23.*
† *Luk. 1. 35.*
' *verſ. 31.*
* *verſ. 35.*
‡ *Coloſ. 2. 9.*
† *Luk. 4. 18.*
' *Ioh. 1. 41.*
* *Mat. 1. 21.*
‡ *Phil. 2. 10.*
11.

both of things in heaven & things in earth, & things vnder the earth; and everie tongue confeſſe that Ieſus Chriſt is *the Lord*, vnto the glory of God the Father; who gave
"*Iſa.49.6.* him to be "his ſalvation to the end of the earth.

‡*Heb.1.3.* 5. For by this his Son, the ‡bright-
†*2 Cor.5.19.* nes of his glory, God would †reconcile the world to himſelf, not im-
‖*Eph.1.7.* puting but freely ‖forgiving their
**Col.1.15.* ſyns vnto them; and by this *image of his owne inviſible maieſtie,
‡*Col.3.10.* would ‡renew the heavenly image in man, which now was defaced,
"*Ezek.36.26* giving him "a new hart and a new
†*verſ.27.* ſpirit, even putting †his own ſpirit within him, & making him a ‖new
‖*2 Cor.5.17.* creature. For wheras the firſt Adam
**Gen.2.7.* was made but a *living ſowl, and having loſt his life by ſyn, could
‡*Rom.5.12.* not recover the ſame againe, but
14. ζωοποιοῦν death ‡reigned over al: this ſecond
1 Cor.15.45. Adam which was a "live-making

ſpirit

ſpirit, ſhould "quicken them that wer dead in treſpaſſes and ſyns, and by his ‡ voyce ſhould rayſe them vp, and give them life eternal; that ſo the dead men "might liv againe, and they awake and ſing, that dwel in duſt.

"Epheſ. 2. 5.

‡Ioh. 5. 25.

"Iſa. 26. 19.

6. The way to work out this wōdrous grace for mens redemption, was appointed to be by great afflictiōs through which the "Prince of their ſalvation was to be conſecrate, that many children might be brought vnto glory. For this Son of God the Lord and heyr of all things, was to † empty himſelf, and take on him the form of a ſervant, to become leſſer then the † Angels, yea more deformed ‖ then the ſons of Adam, even a * worm and not a man, the ſhame of men and contempt of the people, that when we ſhould ſee him, ‡ he ſhould have neyther form nor bewtie that we

"Heb. 2. 10.

"Phil. 2. 7. ἐκένωσε

†Heb. 2. 7. 9.

‖Iſa. 52. 14.

*Pſal. 22. 6.

‡Iſa. 53. 2.

ſhould deſire him: though yet in
'Pſal. 45.2. himſelf, he was much " fayrer then
the ſons of Adam, al his parts and
features and countenance ſo excel-
4Song. 5.16. lent, as he was ‡wholly delectable.

7. So when the firſt begotten of the Father was brought into the
†Heb. 1.6. world, though † al the Angels of
'Mat. 8.27. God did worſhip him, the ' winds
*Mat. 17.27. and ſeas obeyed him, the Fiſh * pay-
"Mark. 1.13. ed his tribute, the " wild beaſts
lived at peace with him, and the ve-
‡Luk. 8.28. ry ‡ Divils confeſſed him, and were
afrayd: yet wretched man would
†John. 1.11. not acknowledge him, his † own
'Pſal. 69.8. received him not, he was ' a ſtran-
ger to his brethren, an aliant to his
*Iſa. 53.3. Mothers ſons, *deſpiſed he was &
we eſteemed him not. Yea God
‡verſ. 10. himſelf would ‡break him & make
him ſubject to infirmities, & lay vpō
"verſ. 6.
'Iſa. 43.24. him y^e "iniquity of vsal; for we 'made
him to ſerve for our ſyns, we wea-
ried him with our iniquities; ſo that
innume-

innumerable troubles compaſſed him about,& our ſyns which now were * his, tooke ſuch hold vpon him,that he was not able to look vp; for which a cup was ‡giuē him of y^e^ Father to drink, ful of † ſorow,fear, heavines, & agonie, that made his ſowl heavy even vnto the death,& he prayed his Father,that ' if it had been poſſible, it might hav paſſed from him; offring vp his prayers with * ſtrong crying and tears, & ſweat ‡like drops of blood trickling down to the ground, the ſhadow of death "being vpon his eyes. But becauſe it could not be but he muſt drink(for therfore †came he to thar howr,) and the Lord God had 'opened his ear that he was not rebellious, neyther turned back: he * willingly gave vp his body for a ſacrifice, & bore the wrath of God due for our treſpaſſes, he which knew no ſin ‡ was made ſin for vs;

* *Pſal.40.12.*
‡ *Iob.18.11.*
† *Mat.26.37. 38. Mark.14. 33.*
' *Mat.26.39*
* *Heb.5.7.*
‡ *Luk.22.44*
" *Iob.16.16.*
† *Iob.12.27.*
' *Iſa.50.5.*
* *Pſal.40.7.8*
‡ *2 Cor.5.21.*

"Isa.53.12. and " powred out his ſowle vnto death.

8. Then came Satan the Prince of this world to ſee if he could hav
"Iohn.14.30. conquered him, but he " had nothing in him: yea his own time was
†Iohn.12.31. now come, †now was he to be caſt
32. out, & Chriſt being lifted vp from the earth, would draw all men to himſelf. The ſerpent beſet him
1Pſal.18.4.5 with 'the ſnares of death, and with floods of Belial to make him afraid; but he ſayd vnto death * *I will be thy*
*Hoſ.13.14. *death*, and vnto the grave, *I will be*
*Coloſ.2.15. *thy deſtruction*; ſo he ſpoyled * the Principalities and powers of that kingdom of darknes, made a ſhew of them openly, triumphed over them in the ſame croſſe, & deſtroyed " through death him that had
"Heb.2.14. the power of death, that is the Divil.

9. They for whom he ſuffred all theſe things regarded not the rock of their

of their ſalvation, but "iudged him as plagued and ſmitten of God & humbled. He ‡ trode the wine-preſſe alone, and of all the people there was none with him, his * own diſciples had all forſaken him and fled, that he by † himſelf might purge our ſyns. He looked ‖ for ſome to have pitie on him, but there was none; for comforters, but none he found; there was * not any that would know him, al refuge fayled him, none cared for his ſowl. His own people * betrayed him, and denyed in the preſence of Pilat, when he had iudged him to be delivered, they "denyed the holy one and the iuſt, and deſired a murtherer to be given them. Then was the Lord of glorie miſuſed, & ſuffred much ſpeaking againſt of ſinners they ‖ opened vpon him the mouth of deceyt, and compaſſed him about with words of hatred,

"*Iſa. 53. 4.*

‡*Iſa. 63. 3.*

**Mat. 26. 56.*

†*Heb. 1. 3.*

‖*Pſal. 69. 20.*

**Pſal. 142. 4.*

‡*Act. 3. 13.*

"*verſ. 14.*

‖*Pſal. 109. 2. 3. 5.*

they

they rewarded him evil for good, and hatred for his friendſhip; they
*Mat.26.67 *ſpate on his face & buffetted him;
‡Ioh.19.1.2. they crowned him with ‡ thornes
"Pſa.109.25 and ſcourged him; he became a" reproch vnto them, they that looked vpon him ſhaked their heads, yea
†Pſal.69.20 rebuke † did break his hart, and he
ıPſal.22.16. was ful of heavines, for ı doggs did compaſſe him about, the aſſemblie of the wicked incloſed him, they peirced his hands and his feet, and
*Iohn.19.34. gored *his ſide; they ‡ ſlew & han-
‡Act. 5.30. ged him on a tree, ſo was he made
"Gal.3.13. a "curſe for vs, for the †curſe of God
†Deut.21.23 was on him that was hanged.

10. But in his trouble he caled vp-
"Pſal. 22.1. on the Lord & cried vnto his "God,
&c 142.5. why haſt thow forſaken me? thow art my hope my portion in the land
ıPſal.69.14. of the living. ı Deliver me out of the
15. mire that I ſink not, let me be delivered frō them that hate me, & out of the deep waters, let not the water

flood

flood drown me, and let not the pit
shut her mouth vpon me; "deliver "Psal. 22. 20.
my sowl fom the *Sword*, my desolate
sowl from the hand of the *Dog*. In
the end, he commended * his spirit *Luk. 23. 46.
into the hands of his Father, †con- †Heb. 9. 17.
firmed the Testamẽt by his death,
and vnto the 'dust of death he was 'Psal. 22. 15.
brought, his grave * was with the *Isa. 53. 9.
wicked.

11. But the sorowes of death were
soon losed, because it ‡was vnpos- ‡Act. 2. 24.
sible that the † *Lord of life* should be †Act. 3. 15.
holden of it: for as he had power to
lay down his life, so had he power
to take it again, ' this command- 'John. 10. 18.
mẽt he had received of his Father,
who "shewed him also the path of "Psal. 16. 11.
life, and * brought againe from the *Heb. 13. 20.
dead, this great Shepheard of the
sheep. Wherfore the † third day he †1 Cor. 15. 4.
rose vp alive, he rose vp, and ' his 'Psal. 68. 1.
enemies wer scattred, and they that
hated him fled from before him; &

now

‖Rev.1.18. now behold ‖ he is alive for evermore, Amen: and hath the keyes of hel and of death; death hath "no
"Rom 6.9. more dominion over him, for ‡ it is
‡1 Cor.15.54 ſwallowed vp in victorie.

†Pſal.80.17. 12. Thus Gods hand was † with the man of his right hande, with the ſon of man whom he made
‖Pſal.20.1.2 3.4. ſtrong for himſelf; the Lord ‖ heard him in the day of trouble, and ſent him help from his Sanctuarie, remembred al his oblations and turned his burnt-offring into aſhes, gave him according to his hart, &
*verſ.5 fulfilled all his counſell, * that we might reioyce in his ſalvation, and ſet vp banners in the name of our God, when the Lord had performed al his petitions. For he having
‡Heb.9.14. thus through the eternal ſpirit ‡ offred himſelf without ſpott vnto
†verſ.12. God, obteyned † eternall redemption; & having drunk of the brook
‖Pſal.110.7. in the way, he ‖ therfore lifted vp

the

the head. He ascended vp on high with triumph, leading * captivitie captive, and approched vnto the †Ancient of dayes, who ‖ set him at his right hand in the heavenly places, far above all principality & power, and might, & domination, and every name that is named, not in this world onely but also in that which is to come, & made al things subiect vnder his feet; * gave him dominion and honour and a kingdome, that all peoples nations and languages should serve him, his dominion is an everlasting dominion which shal never be taken away, & his kingdome shal never be corrupted, and this is the name whereby we must cal him, *Iehovah our iustice.*

*Psal. 68.18
†Dan. 7.13.
‖Eph. 1.20.21
*Dan. 7.14.
*Ier. 23.6.

13. And now the gates of the heavenly Paradise † wer opened to the sons of Adam, and the tree of Life, better then that from which the Cherubims ‖ sword had kept man,

†Luk. 23.43.
‖Gen. 3.24.

was

*Rev.2.7. was *given him by Christ to eat of, and live for ever. Now felt men the effect of that heavenly oracle that
‡Iohn.11.50. came out of Caiaphas mouth, ‡ *It is expedient for vs that one man die for the people, and the whol nation perish not:* for loe the wrath of God kindled for mans syn, was appeased by
†1 Tim.2.5.6 the death of this †man Christ Iesus who gave himself a ransom for all
1 Pet.2.24. men, and 'bare our syns in his body on the tree, being the *suretie of
*Heb.7.22. the Testament. It pleased the Father by him, the ‡Prince of peace,
‡Isa 9.6. †Col.1.20. to † reconcile al things to himself, & to set at peace through the blood of his crosse both the thinges in earth and the things in heaven. For
†2 Pet.1.17. it was his beloved son in † whom
'Isa.42.1 he was wel pleased, his chosen one
'in whom his sowl delighted, that
*Ephes.5.2. had *given himself to be an offring and a sacrifice of a sweet smelling savour to God, who smelled here a

savour

ſavour of reſt, ſweeter then that in †Noahs ſacrifice, which cauſed him to ſay in his hart, that he would curſe the ground no more for mans cauſe though y^e^ imaginatiō of mās hart wer evil frō his youth: for now ther ſhalbe ‖ no more curſe, but the throne of God & of the Lamb (that was ſlayn) ſhalbe in the city, he *wil be merciful vnto his land, vnto his people. The Angels ſaw this, & were glad for our ſalvation, they ſung at our Saviours birth, ‡ *Glory to God in the higheſt (heavens) and vpon earth peace, towards men goodwill.* And when he was glorified, the thowſand thowſands of them prayſed him ſaying, † worthy is the Lamb that was killed, to receiv power and riches and wiſdome, and ſtrength, and honour, and glory and prayſe. The heavens ‖ rejoyced for that the Lord had done, the lower parts of the earth ſhowted, the mountaynes forreſts, and every tree burſt forth

† *Gen. 8. 21.*

‖ *Rev 22. 3. zach. 14. 11.*

**Deut. 32. 43*

‡ *Luk. 2. 13. 14.*

† *Rev. 5. 11. 12.*

‖ *Iſa. 44. 23.*

into prayſes, for that the Lord had redeemed Iaakob, & would be glo-
* Reu.5.13. rified in Iſrael. and * al creatures in heaven & in earth, vnder the earth, and in the ſea, & al that are in them, gave Praiſe & honour and glorie & power, vnto him that ſitteth vpon the throne, and vnto the Lamb for ever more. Amen.

* 1. Cor.2.7. 14. This grace was the * Wiſedom of God in a myſterie, the hidden wiſedom which God had fore-determined before the world vnto
† Iob.28.21. our glorie; but † it was hid from the eyes of al the living, & hid from the
1. Cor.2.8.9 fowls of y^e heav̄e; none of y^e Princes of this world knew it, no y^e had ſeen it, nor ear heard it, neyther came it
* Iob.28.23. into mans hart, onely * God vnder-
‡ Epheſ.3.9. ſtood the Way thereof, and ‡ from the beginning of the world it was kept ſecret and hid in him, and ſtil
† Mat.11,25. † he hideth it from the wiſe & men of vnderſtanding, neyther can the natural

"natural perceiv it vntil he revelé it vnto them by his †ſpirit, which ſpirit ſercheth al things even the deep things of God, and by it we ‖know the things that are given to vs of God.

"1 Cor. 2.14.
†1 Cor. 2.10.
‖verſ. 12.

15. And now *he hath opened vnto vs the myſterie of his will, according to his good pleaſure which he had purpoſed in Chriſt; he ‡hath proclaymed vnto the ends of the world, that the Saviour of the daughter Sion is come, his wages with him, and his work before him; that we might cleerly ſee the "fellowſhip of the myſtery, & might be able to †cõprehend with al Saincts, what is the bredth and length and depth and height, & to know the lov of Chriſt which paſſeth knowledge, and might be filled with al fulnes of God; who hath given vs ‖bewty for aſhes, the oyl of ioy for mourning, the garment of glad-

*Eph. 1. 9.
‡Iſa. 62. 11.
"Eph. 3. 9.
†verſ. 18. 19.
‖Iſa. 61. 3.

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*Eph.1.9.
‡Iſa.62.11.
"Eph.3.9.
†verſ. 18.19.
‖Iſa.61.3.

nes for the ſpirit of heavines, be-
.40.2. cauſe our ‡warfare is accompliſhed,
and our iniquitie is pardoned. For
"Rom. 5.8.9. while we were" yet ſinners, Chriſt
10. died for vs; and when wee were
enemies, we were reconciled to
God by his death, and now ſhal be
†Iſa.53.5. ſaved by his life; for the † chaſtiſe-
ment of our peace was vpon him,
and with his ſtripes we are healed;
1Rev. 1.5. he hath waſhed vs from our ſyns
*Heb.9.14. in his blood, and * purged our con-
ſcience from dead works, to ſerve
the living God; and is gone vp in-
‡verſ.24. to very heaven ‡ to appear now in
the ſight of God for vs, and there
"Ioh.14.2.3. to "prepare vs a place, that where
he is we may be alſo. From whence
†2 Theſ.1.7. he wil ſhortly ſhew himſelf † with
1verſ.10. his mightie Angels, to be 1glorifi-
ced in his Saincts, and made marvei-
lous in them that beleev; who after
that they have drunk of his cup, &
*Rom.6.3.4. been * baptiſed into his death and
burial

buriall, and walked with him in newnes of life in this vale of tears, and ‡ fulfilled the reſt of his afflictions in their fleſh, ſhal have their "vile bodies changed & faſhioned like to his glorious bodie, the dead being rayſed vp incorruptible, and ſuch as † live & remayn, being chãged and caught vp with them alſo in the clowds to meet the Lord in the ayre, and ſo ſhall they ever be with the Lord, their * faces ſhyning as the Sun, in the kingdome of their Father.

‡Col. 1. 24.
"Phil 3. 21.
† 1 Cor. 15. 52
1 Theſ. 4. 17
*Mat. 13. 43.

16. Although this myſterie of Chriſt, ‡ was not opened vnto the ſons of men in other ages, as it was at laſt reveled vnto his holy Apoſtles and Prophets by the ſpirit: yet was the effect and ſumme therof, made known to all the Patriarchs from the beginning. For Ieſus Chriſt was "yeſterday, is to day, & the ſame for ever, & Abra-

‡Eph. 3. 4. 5.
"Heb. 13. 8.

†John. 8. 56. ham † saw his day and was glad;
‖Heb. 11. 4. Abel also by faith in him ‖obteyned testimonie that he was righteous; which faith he learned of his father Adam; who heard of God the riches of this grace freely preached in paradise, before the sentence of exile and death was pronounced vpon him; namely that *the womans*
*Gen. 3. 15. *seed should bruse the Serpents head*; who also was shewed the way to be by death and sacrifice, a shadow
‡Gen. 4. 4. wherof he saw in the Lambs‡ then slayn and sacrificed in the service of the Lord. The great afflictions of Christ and of his people, wer foretold in the Serpents *crushing of his heel*, and the *enmitie betwen the womans seed & that Serpents*; foreshewed also in the "murder of Abel the
"ver. 8. iust by Cain his wicked brother.
†Act. 10. 43. & 28. 23. To Christ gave † all the Prophets witnes, that through his name all that beleeved in him, should receive

ceive remiſſion of ſyns: and the
* twelve tribes inſtantly ſerving God night & day, hoped to come vnto this promiſe. So in this hope and exſpectation of redemption, by the Son of God, the Fathers reſted, and comforted their fainting ſowles by faith, the * evidence of things not ſeene: by which faith "they ſaw the promiſes a farr off, were perſwaded, ſaluted them, & confeſſed that they were ſtrangers and pilgroms vpon earth, and ſo died, having † through their faith obteyned teſtimony, but received not the promiſe; God providing a better thing for vs, that they without vs, ſhould not be made perfect; but in patient hope paſſe out their dayes on earth; & after death 'wayt al the dayes of their appoynted time, til their changing ſhall come, and then * ſtand vp in their lot, (with vs and al Saincts,) at the

* Act. 26. 7.
* Heb. 11. 1.
" verſ. 13.
† verſ. 39. 40.
' Iob. 14. 14.
* Dan. 12. 13.

end of the dayes.

17. But al this grace, and riches of the glorious myſterie now manifeſted to the Saincts, " which is, *Chriſt in vs the hope of glory*; God did not communicate with al men, neyther yet doeth: ſave with ſome † few choſen in Chriſt ‖ before the foundation of the world. Which little flock have their election, * not by works, but by him that caleth, according to the ‡ good pleaſure of his own wil: who without any vnrighteouſnes " hath mercy on whom he wil, and whom he will he hardneth; having made † as the clay-potter of one lump, ſome men veſſels of mercie prepared vnto glorie, & ſome veſſels of wrath prepared to deſtruction; which yet notwithſtanding haye many favours and benefits from God to draw them to repentance out of the ſnare of Satan, but all in vayn

" *Col. 1. 27.*

† *Mat. 20. 16.*

‖ *Epheſ 1. 4.*

* *Rom. 9. 11.*

‡ *Eph. 1. 5.*

" *Rom. 9. 18.*

† *verſ. 21. 22. 23.*

for

for they deſpiſe the grace proffered vnto them, and run headlong into the condemnation, whereto they were * of old ordeyned; let mercy be ſhewed them, yet ‡ wil they not learn righteouſnes, in the land of equities they wil do wickedly, and wil not behold the majeſtie of the Lord.

* *Iude. verſ. 4*
‡ *Iſa. 26. 10.*

18. And of theſe ther ar two ſorts; ſome that are called to the knowledge of the truth, & hav ‖ received it with joy; yet having no roots, beleiv but for a while, and in time of tentatiō go away. Yea of theſe ther are, that have been once † lightened, and hav taſted of the heavenly gift, and been made partakers of the holy Ghoſt, & hav taſted of the good word of God, and of the powers of the world to come: and yet not with ſtanding fall away, and crucify againe to them ſelves the ſon of God, and make a mock of him; and

‖ *Luke. 8. 13.*
† *Heb. 6. 4. 5. 6.*

"Heb.10.29. "tread him vnder foot, and count the blood of the Teſtament as an vnholy thing, wherewith they were ſanctified, and doe deſpite the ſpirit of grace. Such, †Heb.6 4.6. it is † impoſſible they ſhould be renewed again vnto repentance; neyther ‖Heb.10.26. 27. ‖ remayneth any more ſacrifice for their ſyns, but a fearful looking for of judgement and violent fyre which ſhal devour them. And ſuch, howſoever they were among the Saints, yet wer they not of them, for *1 Iohn.2.19 then *they would hav continewed with them; neyther wer they of Chriſts ſheep, for then he would hav ‡Iohn.10.27. 28. ‡ given them eternall life, and they ſhould never hav periſhed, neyther ſhould any hav plucked them out of his hand; he would hav †Ier. 32.40. put his fear in their harts, that † they ſhould not hav departed from him; ‖Pſal.37.24. though they had fallen ‖ they ſhould not hav been caſt off, for the Lord would

would hav put vnder his hand.

19. Otherſome ther are, not caled to the faith but * ſtrangers from the covenants of promiſe, whom God ‡ ſuffereth to walk in their owne wayes, † not ſhewing thē his word nor his ſtatutes and judgements. Or if he cauſe his goſpel to come vnto them, yet wil not ' they come vnto him that they might hav life; they hear not his words " becauſe they are not of God; neyther beleev, ‡ becauſe they are not Chriſts ſheep; al the day long " he ſtretcheth forth his hand to an vnperſwadeable and gainſaying people. Yea beleeve they cannot, becauſe † hee hath blynded their eyes, and hardned their hart, that they ſhould not ſee with eyes nor vnderſtand with hart, and be converted, and he to heal them: the Lord ' hath covered them with the ſpirit of ſlomber.

* Eph. 2. 12.
‡ Act. 14. 16.
† Pſal. 147. 19 20.
' Iohn. 5. 40.
" Iohn. 8. 47.
‡ Ioh. 10. 26.
" Rom. 10. 21.
† Iohn. 12. 39. 40.
' Iſa. 29. 10. Rom. 11. 8.

20. And theſe are for the moſt part

*Luk. 10. 21. part the * wise and learned of the world from whom God hideth the secret of his Gospel, and worketh a marveilous work in this people, even a marveilous work & a wonder (as ‡ sayth the Prophet) that the wisedome of the wise men perish, for " the Lord knoweth that their thoughts be vayn. Therefore he † maketh their wisdom to perish, and casteth away the vnderstanding of the prudent; he powreth ¶ contempt vpon princes, and causeth them to erre in desert places, out of the way, and maketh * the strength of the mighty weak: he ‡ scattereth the proud in the imagination of their harts, and putteth down the mighty frō the thrones: the "wisedom of this world maketh he foolishnes, and by the † foolishnes of preaching saveth them that beleeve; which also are the ¶ foolish weak vile and despised thinges of

‡ Isa. 29. 14.

" 1 Cor. 3. 20.

† 1 Cor. 1. 19.

¶ Psal. 107. 40

* Iob. 12. 21.

‡ Luk. 1. 51. 52

" 1 Cor. 1. 20.

† vers. 21.

¶ vers. 27. 28.

the world, even things that are not; which yet he hath choſen to bring to naught the thinges that are: that ‡no fleſh ſhould reioyce in his preſence, but as it is written, "he that reioyceth let him reioyce in the Lord.

‡ verſ. 29.
" verſ. 31.

21. Thus Chriſt crucified † is to the Iewes a ſtumbling block, and to the Grecks, fooliſhnes; and onely to them which are called, both of Iewes & Grecks, he is the power of God, & the wiſedom of God; in whom they triumph & ſay, Loe 'this is our God, we wayted for him, and he wil ſave vs; this is the Lord whom we waited for, we wil ioy and be glad in his ſalvation.

† 1 Cor. 1. 23. 24.
' Iſa. 25. 9.

22. And thus is there a diſtinction made of the ſonnes of Adam, ſome left to periſh in their ſyns, the children of wrath * as they were by nature, who becauſe they are not ‡borne again, they cannot ſee the Kingdom

* Eph. 2. 3.
‡ Iohn. 3. 3.

kingdom of God: otherſome are "bought from the earth and †born a new of immortall ſeed, and are ‖not of this world, but have their *converſation in heaven, & ‡power given them of Chriſt to be the ſons of God, which are born not of blood, nor of the will of the fleſh, nor of the wil of man, but of God.

"Rev. 14.3. †1 Pet. 1.23. ‖John. 17.16. *Phil. 3.20. ‡Joh. 1.12.13

23. Between theſe two ſorts of men is great difference; both in the affections of God, who "loveth the one and hateth the other: and of Chriſt, †who prayeth for one & not for another: and in their affections againe towards God, & one towards another. For the Saincts ‖love the Lord, and have mutuall love among themſelves; but the wickeds *ſowl abhorreth him; and they hate ‡ſuch as he hath choſen out of the world; and are hated again of "them with perfect hatred.

"Rom. 9.13. Pſal. 146.8. & 11.5. †John. 17.9. ‖Pſal. 18.1. 1 John. 4.19. 21. *Zech. 11.8. ‡Joh. 15.18. 19. "Pſal. 139. 21.22.

Thus

Thus is there warr & enmitie ‡betwixt the iuſt and the wicked, the one of them being †an abhomination to the other. ‡Gen.3.15. †Pro.29.27.

24. Hence is it, that the ſcripture ſpeaketh ſo much of the fellowſhip and communion of the Saincts, with God and among themſelves; and of their ſeparation from the Divil, and from his children the wicked men evē in this life, whiles yet they live together with them in civil ſocietie, & breath one commune aier: exſpecting with patience the full and finall ſeparation, which Chriſt and his Angels ¹will make at the laſt and great day of doom. ¹Mat.13.39. 40.41. &c.

Of this holy communion here on earth, I purpoſe to intreat, as God hath given me to diſcern by his word. His gracious ſpirit breath vpon my ſowl, and guyd my pen to ſet down his truth.

CHAP.

VVho be the Saints of this Communion.

THat we may the better discern the Cõmuniõ of Saints, wherof we treat; let vs first consider who the persons be, that hav fellowship togither. The Head & highest in this holy societie is the Lord our God; who is not onely Most holy in himself, but cõmunicateth his holynes wth vs his creatures: & doth vouchsafe to hav fellowship with vs even in this life & world, as it is written,

†1 John. 1. 6. 7 † *If we say that we have communion with him, & walk in darknes, We lye & do not the truth: but if we walk in the light as he is in the light; We hav cõmunion one with an other,* (that is God with vs, and we with him:) *and the blood of Iesus Christ his son, cleanseth vs from all sin.* For this cause he is often called in the scripture, the "*Saint*" Isa. 5. 19. 24 Psal. 71. 22. & 78. 41. & 89. 18. or *Holy-one* of Israel; and the † *King* † Rev. 15. 3.

of the

of the Saincts. This is to be vnderstood of al three persons in the vnitie of the Godhead; the Father, the Son, and the Holy Spirit, of whom it is writtē ‖*He (is) holy Gods*; & accordingly his people ar named, *the* *peo*ple of the Holy ones.

‖ *The mysterie of the Holy trinity Iosh. 24. 19. and* * *Dan. 8. 24. in the Hebrue.*

2. Iesus Christ, as he is God manifested in the flesh, is the ‡ Sainct of God, the † Holy one and the True, even the ‖ holy one of Israel; being himself full of the * Holie ghost, and therwith ‡ baptiseth his church wherof he is the mediator. And was figured out by the High priest in the law, who in type of him was also caled the †Sainct of the Lord, and caried this writing graven in gold vpon his forehead, ‖ *Holines to Iehovah.* With this Iesus our redemer, we that beleev, hav a very neer communion; according to that which is written, * *He that Sanctifieth* (which is Christ) *and they that are*

‡ *Mark. 1. 24* † *Rev. 3. 7.* ‖ *Isa. 54 5.* * *Luk. 4. 1.* ‡ *Mat. 3. 11. Act. 1. 5.* †*Psal. 106. 16* ‖ *Exod. 28. 36* * *Heb. 2. 11.*

ſanctified (which are his people) *are al of one, for which cauſe he is not aſhamed to call them brethren.* And
†1Cor. 1.9. again, † *God is faithful, by whom ye are caled vnto the communion of his Son Ieſus Chriſt our Lord.*

3. The elect and bleſſed Angels,
‖Deut. 33.2. with Act. 7. 53. Iude. ver. 14. are alſo ‖ Saincts; having ſanctitie by creation, continewed and confirmed vnto them for ever. Theſe heavenly ſpirits have communion not onely with God, in whoſe preſence they ſtand; but alſo with vs the children of God through fayth; by which we are come vnto the
*Heb. 12.22. *great aſſemblie of the many thowſands of them, have them for our
‡Pſal. 34.7. & 91.11.12. ‡guardians, and acknowledging
*Rev. 22.9. themſelves to be our *fellow ſervants.

4. Al men and women, caled to
†Deut. 33.3. 1 Cor. 1.2. the faith of God, ar † *Saincts* by caling; being ſanctified by Chriſt Ieſus, and one with an other are
‖Heb. 3.1. ‖ *holy bre-*

brethren. Of these some are * Saincts departed this life, and sleeping in the Lord: otherſome ar on earth, & whiles they here live (notwithstanding their many infirmities & afflictions) ar ‡ *Saincts of the most High*, a † *holie nation*

*Mat. 27. 52.

‡ *Psal. 16. 3. Dan. 7. 18. 21. 22. 25.*

Rom. 1. 7. † *1 Pet. 2. 9.*

5. This happy societie our fathers of old saw shadowed in the Tabernacle, wher God ' dwelt among mē. His own gracious presence appeared, when his * glorie filled the Tabernacle, & his voice was heard of Moses ‡ out of the same; and the † Ark of his strength was a continuall signe of his residence and rest therin. His son Christ was represented by the ' Mercie-seat or Propitiatorie covering the Ark, in whom and by whom God is reconciled with his people, who therfore is caled the * Propitiatory or Reconciliation; from that was the ‡ voyce of God

' *Psal. 78. 60.*

* *Exo 40. 34.*

‡ *Lev. 1. 1.*

† *Psal. 132. 8.*

' *Exo. 25. 17.*

* *hilastérion. Rom. 3. 25.*

‡ *Nom. 7. 89.*

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‖ Deut. 33. 2. with Act. 7. 53. Iude. ver. 14.

* Heb. 12. 22.

‡ Pſal. 34. 7. & 91. 11. 12.

* Rev. 22. 9.

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† Deut. 33. 3. 2 Cor. 1. 2.

‖ Heb. 3. 1.

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**Exo 40. 34.*

‡ *Lev. 1. 1.*

† *Pſal. 132. 8.*

' *Exo. 25. 17.*

**hilaſtérion.*

‡ *Nom. 7. 89.*

heard ſpeaking, even as by Chriſt
'Heb. 1. 2. "he ſpeaketh to the end. The Angels were figured in the Cherubims vpon the † mercie-ſeat, and
†Exod. 25. 18 & 26. 1. &c. in the courtaines of the tent round about, for ſo thoſe bleſſed Spirits
*Heb. 1. 6. 14. *miniſter vnto Chriſt and to his church the heyrs of his ſalvation. The multitude of beleevers were
‡Lev. 24. 5. 6. reſembled in the ‡twelve cakes (according to the number of the twelve tribes of Iſrael,) ſet vpon the pure table before the Lord,
"verſ. 7. with "pure incenſe vpon them, to be for a remembrance & offring by fyre to the Lord in ſteed of
†1 Cor. 5. 7. ἄζυμος them. So we Chriſtians are †vnlevened cakes, ſtanding before the Lord in his church, and being in Chriſt a ſweet odour vnto him, who ſtill hath his ſpirituall †Tabernacle with men, and dwelleth with them.
†Rev. 21. 3.

Chap.

Holynes or Sanctitie what it is.

THe Scripture caleth that thing or perſon holie, which is ſeparated from profanenes & pollution, and is addicted or applied to divine vſe or ſervice of God. Thus the Sabbath day was hallowed, when God had ſevered it from commune labour and humane employments, to be ſpent in heavenly exerciſes and meditations, wherevpon it is named *the holy Sabbath of reſt to the Lord*: The like is to minded for all † other feaſt dayes appoynted of God for holy convocations. The firſtborn of man and beaſt * were ſanctified to the Lord, by being exempted from mans vſe; dedicated to God, and imployed in his ſervice. Hence was it, that all ſtrange or vnclean perſons were forbidden

†Exod. 35. 2. & 16. 23. †Levit 23. 2. 3. 4. 21. 24. 27. 35. 36. 37

*Exod. 13. 2. Deut. 15. 19. Num. 3. 13. 41. & 8. 17. 18.

to † eat, yea or to touch the holie things. And when the Israelites were sanctified ceremonially, it was "by washing their garments, absteyning from their wives, thus preparing their bodies and minds to converse with God. And in the whole course of their life, this was their sanctification and signes thereof, to absteyn from all syn and vncleannes, as also from communion with the sinners and vnclean: and to give themselves to the service of God & keeping of his lawes.

4 Exod. 29. 33 Lev. 22. 3 4. 5. 6. 9. 10.

" Exod. 19. 14 15. 22

2. This is to be seen in many particulars. As, the calling and † separating of Israel from other people that they might be holy vnto God. The shadow herof; namely abstinence from eating vnclean meats (which figured" their refreyning from the fellowship of wicked men,) for a signe and testi-

† Lev. 20. 26.

" Act. 10. 12. 13. 17. 20. 28 &c.

mony

mony of their *sanctification & holines with the Lord. To Moloch they might not offer their childrē, for that was to ǂ defile Gods sanctuarie and pollute his holy name; nor † turne after sooth-sayers, for the same cause. All moniments of idolatrie they were to destroy, ‖ because they were a holy people to the Lord their God. Idolatrous rites and customes they were to refreyn, * for the same cause. Even their bodily excrements were to be covered, ǂ that their host might be holy before the Lord. And being thus clensed from evill, they wer willed to remember, and do al his commandements, † and so be holy vnto their God.

*Levit.11.44 45. Exod.22. 31. Deut. 14.21.
ǂLev.20. 3.
† vrs.6.7.
‖ Deut.7.5.6
*Deut.14.1.2.
ǂDeut.23.13 14.
†Num.15.40

3. The new testament also teacheth this same, whiles it opposeth sanctitie ‖ vnto all manner syn and vncleannes; and exhorteth vs to * clense our selves from al filthi-

†1.Cor.6.9. 10.11.
1.Thes.4.7.
*2.Cor.7.1.

nes of the fleſh and ſpirit, and ſo grow vp vnto ful holines in the feare of God: that being ſanctified
†1 Theſ. 5. 23 † throughout, we may by good
‖ Rom. 6. 19. works give all our members ‖ ſervants vnto righteouſnes in holines.

CHAPTER. VI.

How holines is given vnto God and Chriſt, and how vnto creatures.

HOlynes is aſcribed vnto God
* Iſa. 6. 3. in the word, both by * An-
Pſal. 99. 3. 5. 9. Rev. 4. 8. gels & men, in two reſpects; 1. Becauſe he in himſelf is ſanctitie and puritie it ſelf; and it is vnpoſſible that in him ſhould be any evill
‡1 Iohn. 1. 5. ſyn, or vncleannes. He ‡ is light, & darknes in him there is not any;
†Pſal. 5. 4. he † delighteth not wickednes, neyther ſhal evil ſoiourn with him he can-

cannot ſo much as be *tempted with evil; therefore is hee ſequeſtred from this ſynfull world, and heaven is the "habitation of his holines. 2. Againe becauſe he is the onely author and effecter of all holines & ſanctimonie in whomſoever; † ſanctifying vs his people, & giving his Sabbath for a 'ſigne hereof; & * advancing vs hereby, above all nations which he hath made; this being one of his principall ‡bleſſings. He giveth holines to all things about him, to the "heavens, and to earthly places where hee vouchethſafe † to appear or remayn. So that 'none is holy as Iehovah; he is a "holy God ſanctified in iuſtice, and let *al fleſh bleſſe the name of his holines for ever and ay.

*Iam. 1. 13.
"Iſa. 63. 15.
†Lev. 20. 8. Iohn. 17. 17. Iude. verſ. 1.
'Ezek. 20. 12
*Deut. 26. 18 19.
‡Deut. 28. 2. 9.
"Pſal. 20. 6.
†Exod. 3. 5. Pſal. 48. 1. Neh. 11. 1. 18. Rev. 21. 2.
'1 Sam. 2. 2.
"Iſa. 5. 16.
*Pſal. 145. 21.

2. Ieſus Chriſt hath holines in his divine nature equal with the Father, and Holy Ghoſt: and in

his manhood hee was holy by
*Luk.1.35. "byrth; in life also and conversa-
tion he shewed all manner holy-
†Isa.53.9. nes † without syn or spott. For
1ohn.3.46. such an high priest it ' became vs
1 Pet.2.22. to hav, as is holy, harmlesse, vndefi-
'Heb.7.26. led, and separated from synners.
*Ephes.5.26. And he giveth * holines and pu-
rity to his church, for whose sake
*1ohn.17.19 he * sanctified himself; and is ther-
†Luk.4.34. fore worthily intituled the † holy
Act.4.27. one of God, even the *Holie of ho-
*Dan.9.24. lies; vnto whom the Seraphim doe
sing as he sitteth on y^e high throne
of his glorie within his temple,
*Isay.6.1.3. * *Holy holy holy (is) the Lord of hosts.*
With Ioh.12. 41.

3. The Angels are spirits holy by nature, so created of God at the first, and hauing kept their o-riginal, are stablished by Gods e-
*Colos.2.10. lection through Christ their *head,
*1Tim.5.21 in their holy & happy estate for
†Matt.25.31. ever, & therfore carie the title of
Rev.14.10 Angels *elect and †holie. Yet even

these

theſe heavenly ſpirits, being compared with God himſelf, the bottomleſſe fountaine of holines; ar as *impure in his ſight & ‡hide their faces: though through the grace of God by which they ar confirmed, they alwayes doe ‖ behold his face.

*Iob. 15. 15.
‡Iſa. 6. 2.
‖Mat. 18. 10.

4. Holines in men, by nature ther is not any, for they ar ‖ ſinners & vnclean from the wombe; † children of wrath, and rather to be reputed ‡ beaſts then men: having loſt the holines wherin God at firſt created them; as † before is ſhewed. But holines is reſtored againe to men by the Lord; as it is written ‖ *I The Lord ſanctify you*: and againe, †*Now the God of peace ſanctify you throughout*: wherfore he caleth himſelf, ‖ the Lord our Holy one.

‖Pſal. 51. 5. Iſa. 64. 6.
†Eph. 2. 3.
‡Iob. 11. 12. & 24. 5. Ier. 51. 17.
†Chap. 2. Sect. 3. 4. &c.
‖Lev. 22. 32.
†1 Theſ. 5. 23.
‖Iſa. 43. 15.

5. This our ſanctification, is aſcribed vnto the Father: according

to

to the prayer of Christ [1] *Sanctify them with thy truth*, and in the epistle of Iude, *to them that ar caled and sanctified of God the Father*. It is ascribed to the Son [1] who loved the church and gav himself for it *that he might sanctify it*, and of God is made vnto vs wisdome and justice & * *sanctification* & redemption; Also to the holy Ghost, as it is written, [1] ye ar washed ye ar sanctified ye ar justified in the name of the Lord Iesus, and by *the spirit of our God*

[1] *Ioh. 17. 17.*

[1] *Iude. 1. 1.*

[1] *Eph. 5. 25. 26.*

* *1. Cor. 1. 30.*

[1] *1. Cor. 6. 11.*

6. Our sanctification in Christ is two wayes; First by imputation of that which himself wrought for vs, when by the wil of God we wer † *sanctified* by the offring of his body once; and thus are we [1] washed from our sins in his blood, and God reconciled vs to himself, in the body of his flesh through death to make vs * *Holy* and vnblameable, and

† *Heb. 10. 10.*

[1] *Rev. 1. 5.*

* *Colos. 1. 20. 22.*

& without fault in his ſight. Secõdly, it is by his own gracious work in vs ‖ baptiſing vs with the holy ſpirit into his † death, burial & reſurrection; that our ‖ old man being crucified with him, the bodie of ſin might be deſtroyed, & henceforth we ſhould not ſerv ſin, but ‖ give our members ſervants vnto righteouſnes in *holynes*: and ſo † being freed from ſin, and made ſervants vnto God, may have our fruit in *holines*, and the end everlaſting life. Both which wayes of our ſanctification, vvere ſhadowed out vnto Iſrael by blood and by oile.

‖ *Mat.3.11.*
† *Rom.6.3.4.5.*
‖ *verſ.6.*
‖ *verſ.19.*
† *verſ.22.*

7. For when the body of that church was purged once a year; the † blood of the ſyn offring was ſprinkled in the inmoſt holy place of the Sanctuary and vpon * the altar without, to ‖ *cleanſe and ſanctifie* them from the ſin and vnclean-

† *Lev.16.15.*
* *verſ.18.*
‖ *verſ.16.19.*

nes

nes of the ſons of Iſrael. When the
[1] *Exod. 29. 20* priests were conſecrate the [1] blood
21. Lev. 8. 23 of their ſacrifice was put vpon
24. 30. their right eares, thumbs, & toes;
and ſprinckled vpon their bodies
and garments, that ſo they might
be *ſanctified*: even as before at the
making of the covenant, the peo-
[*] *Exod. 24. 8* ple had bē [*] ſprinckled with blood.
The holy Ghoſt thereby ſignifi-
[4] *Heb. 9. 13.* ing, how by [4] the blood of Chriſt
14. 22. &c. much more, our cōſciences ſhould
be purged; and therefore caleth
[**] *Heb. 10. 29.* it the [**] *blood of the teſtament wher-
with we are ſanctified.*

8. The precious oynting oyle,
[†] *Exod. 30. 23 &c.* [†] made of principall ſpices, and
[‖] *verſ. 32.* called [‖] *holie*, did hallow and ſan-
[*] *Exod. 40. 9.* ctifie the [*] Tabernacle and al ther-
[‡] *verſ. 10.* in; the [‡] brazen alter and all his
[§] *verſ. 11.* inſtruments; the [§] Laver and his
[†] *verſ. 13. 15.* foot; the [†] Prieſts & their garments,
[‖] *Lev. 8. 30.* on whom it was [‖] ſprinckled toge-
Exod. 29. 21 ther with the blood of their con-

ſecra-

ſecration, for their ſanctification; and figured out the graces of the "Spirit, and †oyntment that wee have from him that is holy; that 'Chriſt and his ſpirit being in vs, the body may be dead becauſe of ſyn, and the Spirit life for righteouſnes ſake; whiles the *anoynting that we have received dwelleth in vs, & Chriſt as a *bundle of myrrh lodgeth betweene our breſts. Thus are we made an acceptable ſacrifice vnto God, "beeing ſanctified by the holy Ghoſt.

"Iſa.61.1.
†1 Iohn.2.20.
2 Cor.1.22.
'Rom.8.9.10
*1 Iohn.2.27.
†Cant.1.12.
"Rom.15.16.

9. The outward means which God vſeth, for our ſanctification, is his truth or word, as it is written, †*Sanctifie them with thy truth, thy Word is truth.* By this word 'fayth is wrought in vs, which fayth *purifieth the hart, *ſanctifieth the beleevers, and cauſeth them to † ſanctify the Lord, (as 'vnbeleef maketh men that they ſanctify him

†Iob.17.17.
'Rom.10.17.
*Act.15.9.
‡Act.26.18.
†Iſa.8.13.
'Num.20.12

him not;) and therfore is worthily caled the * *most holy faith*. The † ſeals of the covenant, do alſo confirm and help forward our faith and ſanctification; yea even the chaſtiſements of God vpon vs, have this vſe & end, † *that we might be partakers of his holines*. And we by prayer obteyn at Gods hand, as other bleſſings, ſo this ‖ ſanctification both of our ſelves and of al his creatures to our vſe. Finally, this grace is conveyghed * both into our bodies & into our ſpirits, even into the whol man ‡ throughout; ſo great is † the Holy-one of Iſrael in the mids of vs.

* *Iude. ver. 20*
† *Epheſ. 5. 26. Act. 22. 16. Mat. 26. 28.*
† *Heb. 12. 10.*
‖ *2 Chron. 30. 17. 18. 19. 20. 1 Tim. 4. 5.*
* *Rom. 12. 1. 1 Pet. 1. 2.*
‡ *2 Cor. 7. 34. 1 Theſ. 5. 23.*
† *Iſa. 12. 6.*

CHAPT. VII.

How the Word of God was communicated with Adam & his children & of the Saincts intereſt in the ſame.

Forasmuch as the word of God is the * truth wherby we our ſelves

* *Iohn. 17. 17.*

ſelves ar ſanctified, and al † his crea- † 1.Tim.4.5.
tures vnto our vſe; even the ‖ im- ‖ 1.Pet.1.23.
mortal ſeed by which we ar be- 25. Iam.1.18
gotten and born anew of Gods
own wil, that we ſhould be as the
firſt fruits of his creatures; and the
ſyncere * milk without guile, * 1.Pet.2.2.
wherby we ar * nouriſhed & grow * 1.Tim.4.6.
in faith: let vs take a view of this
treſure and tree of life, which is
better to the Saincts then † thow- †Pſal 119.72
ſands of gold and ſilver, ‖ ſweeter ‖Pſal.19.10.
alſo then honey or ye honey comb,
even ſweetnes to the ſowl * and *Prov.16.24
health to the bones, which if a man
keep, he ‡ ſhal never ſee death. ‡ Ioh.8.51.

2. Three wayes ther are wherby
God maketh himſelf knowen vnto
mē. The firſt is by his works; for the
† inviſible things of him, that is, his † Rom.1.20.
eternall power and Godhed, ar
ſeen by the creation of the world;
the heavens ‖ declare his glorie, & ‖ Pſal.19.1.
the firmament ſheweth the work

of his hands; the beasts if they be
* Iob.12.7.8. asked * wil teach man, & the fowles
of the heaven wil tel him, the earth
wil shew him, and the fishes of the
sea wil declare vnto him; for how
manifold ar the works of God? &
* Psal.104. 24. * in wisdom hath he made them al.

3. But because the world by wis-
† 1.Cor.1.21. dome † knew not God in this wis-
dom of God, (though it be ynough
‖ Rom.1.20. to make al men ‖ without excuse:)
it pleased God of his grace to giv
vs his word; as a second and more
excellent means of knowledge, by
* Psal.138.2. which word he hath magnified his
name above al; for it is able to make
* 2.Tim.3.15 man * wise vnto salvation; and he
† Iohn.8.47. that is of God, † heareth that his
and 14.23. word, and if any man love him he
wil keep the same, & the Lord wil
lov him againe & dwel with him:
but they that refuse & put it away,
‖ Act.13.46. do ‖ judge themselves vnworthy of
everlasting life, and that word shal

judge

judge them in the laſt day; & for deſpiſing of it, they ſhalbe deſtroyed. *Iohn. 12. 48 ‖Prov. 13. 13

4. Yet is not the outward miniſtery of the word ſufficient, vnleſſe we be alſo taught of † God himſelf; who therfore voucheth ſafe to giv vs a third help, evē his own †good ſpirit to inſtruct vs, without which no man can ‖ ſay that Ieſus is the Lord. By this his ſpirit God * reveleth vnto vs the deep myſteries of his goſpel, this Anoynting † teacheth vs all things; and that worthy thing which is committed to vs, we keep " through the Holy Ghoſt that dwelleth in vs. Of whom and our communion with him, more is to be ſpoken in due place. †Iohn. 6. 45. †Nehe. 9. 20. ‖1 Cor. 12. 3. *1 Cor. 2. 10. 12. †1 Ioh. 2. 27. "2 Tim. 1. 14

5. The Word of God, (whereof here we intreat,) was given to Adam even in his † vpright ſtate, to be a law for him to lead his life †Gen. 2. 16.

in paradiſe. It was again reveled
‖Gen. 3. 15. 16. 17. vnto him ‖after his fall; to reſtore him grace and life which he had loſt. And not for himſelfe alone, received he this light; but for all his children, that were fallen with him into darknes and the ſhadow of death: wherefore he imparted
*Gen. 4. it to them, as by *the ſacrifices of Cain and Abel, doth appear. Yea
*verſ. 5. 7. God himſelf * ſpake vnto Cain, (though he was wicked and without faith,) and gave him warning of his evil way. Likewiſe in the
"Gen. 9. 1. 8. 9. 11. &c. new world, the "covenant of God was by his word renewed with all Noahs howſhold, wherein were Cham and Canaan, the veſſels of deſtruction. Chriſt alſo, the
†Mat. 13. 3. 4. 5. &c. †ſower of that precious ſeed, let ſome fall on the high way, ſome on ſtony ground, & ſome among thornes; from which places no fruit did grow. And his diſciples

were

were ſent to [a] preach the goſpell to every creature, to al nations vnder heaven. By which appeareth the bountie of God, that offreth the word of life vnto all, even as he cauſeth his Sun to ſhine vpon juſt and vnjuſt: and we are taught, that the word of God, may not be forbidden to be preached vnto any people, be they never ſo prophane or hetheniſh. [a] Mark. 16. 15

6. But al people to whom the [b] words of this life were ſpoken, receyved not life by them; for the word profiteth not [c] if it be not mixed with beleef in them that hear it. And the [d] God of this world hath blinded the eyes of many vnbeleevers, that the light of the glorious goſpell of Chriſt, which is the image of God, ſhould not ſhine vnto thē, therfore they [e] ſtumble at the word, being vnperſwaded; to the which thing they were [b] Act. 5. 20. [c] Heb. 4. 2. [d] 2 Cor. 4. 4. [e] 1 Pet. 2. 8.

even ordeyned; and the ambassa-
dours of Christ, (to whom he hath
*2 Cor. 5. 19. *committed the word of reconci-
liation;) are vnto such, the savour
†2 Cor. 2. 16. †of death vnto death. They hate
*Ioh. 3. 20. the light because they do evil, &
wil not come to it, least their deeds
should be reproved; for wickednes
*Iob. 20. 12. 13. is *sweet in their mouth, they hide
it vnder their tongue, they favour
it and wil not forsake it; therefore
*Iob. 24. 13. 17. *abhorr they the light and know
not the wayes thereof, the morning
is vnto them even as the shadow
of death: so salvation is farr from
*Psal. 119. 155. *them, for that they seek not the
statutes of the Lord.

7. Againe, because the word
of God is contrary to humane rea-
*1 Cor. 1. 20. son, and condemneth for †foo-
lishnes the wisdome of this world,
and calleth men out of themselves,
*Isa. 40. 6. 7. making all the *glorie and grace
1 Pet. 1. 24. of the flesh, to fade as the flower

of

of grasse; and leading vs to Christ alone, and him crucified: therfore is the preaching of the crosse, to them that perish, * foolishnes; they *despise al wisdomes counsell and correction, and seek after another †wisdom, & prudence of the flesh, which is enmitie against God, and cannot be subject to his law; and her they follow ‖ as an oxe that goeth to the slaughter, and as a fool to the stocks for correction, though her * howse is the way vnto the grave, which goeth down to the chambers of death, and her *ghests are in the depth of hel.

8. And forasmuch as many afflictions doe accompany the word of † Christs patience, that on them which receiv it, the ‖ Sun of tribulation or persecution often ariseth, and for it they are hated, *imprisoned *exiled or killed; so that a man must forsake himself, and † take vp

* 1 Cor. 1. 18. *Prov. 1. 25. 30. † 1 Cor. 1. 22. Rom. 8. 7. ‖ Prov. 7. 22. * vers. 27. *Prov. 9. 18. † Rev. 3. 10. ‖ Mat. 13. 6. 21. * 2 Tim. 2. 9. *Rev. 1. 9. & 6. 9. † Mar. 8. 34.

his crosse and follow Christ: therfore also many men, ar offended & ashamed of the [1] testimonie of our Lord, & wil not be partakers of the tribulations of the gospel; but choos iniquitie rather then affliction, & count it pleasure to liv deliciously for a season, til ease [*] doe slay the fooliſh, and the prosperity of the fools destroy them.

[1] 2. Tim. 1. 8. Luk. 9. 26.

[*] Iob. 36. 21.

[*] Prou. 1. 32.

9. For when they thus contemne the word; God withdraweth from them this favour and food of their soules, sending a [†] famine in the land, that their fayr virgins & yong mē perish for thirst; & having cauſed the Sun to [‡] goe down at noō, & darkned the earth, he letteth them walk in their own ignorance vnto perditiō, So Cain for his crueltie & contempt, being banished from the presence of God; we find not the benefit of Gods oracles to be after vouchsafed him or his, as was vnto

[†] Amos. 8. 11. 13.

[‡] vers. 9.

vnto †Seths posteritie. The like is to be minded in the children of Cham, Ismael, Esau &c. Who after they were removed from Gods church, were also deprived of his word and doctrine, which he continewed & increased vnto the people that of his grace he called and kept to himself as his own. †Gen. 5. 22. 29. & 6. 13. 14. &c.

10. For the light of the Gospel and day of Christ was reveled vnto †Abram Isaak and Iaakob; and to the Israelites their posteritie, did God give * his law by Moses, and continewed the preaching and opening of the same by other prophets and ministers; when as the hethens had not this help but lay in darknes, héarkning *vnto witches, soothsayers, sorcerers, necromancers and other like abominable instruments of Satan which turned to their eternall confusion: when as for Israel the Lord their †Gen. 12. 13. 15. & 26. &c. *Exod. 20. *Deut. 18. 10 11. 12. 14.

*Deut. 4. 36. God ſuffred them not ſo; but *out of heaven he made them hear his voyce to inſtruct them, and vpon earth he ſhewed them his great fyre, and they heard his voyce out of the mids of the fyre; they had ordinances and lawes moſt righteous, to keep and to doe, which *verſ. 6. 7. 8. was their praiſe for *wiſdome and vnderſtanding in the ſight and mouthes of al peoples. Wherfore David provokes them againe to †Pſal. 147. 19. 20. praiſe the Lord, who had †ſhewed his word vnto Iaakob his ſtatutes and his judgments vnto Iſrael, and had not dealt ſo with any nation. Paul likewiſe magnifieth †Rom. 3. 2. this people greatly, becauſe †to them were committed the oracles ‖Rom. 9. 4. of God; to ‖them were the covenants and the giving of the law, the ſervice, and the promiſes. And this grace was ſo peculiar to Gods people, that the Law is called by the

the Holie Ghoſt, **the inheritance of the congregation of Iaakob*, as being their proper right given them of God, as any other poſſeſſiō which they injoyed: the Saincts againe taking his teſtimonies as † an heritage for ever, for they were the joy of their harts. *Deut. 33.4. †Pſal. 119. 111.

11. The drift and ſcope of all Gods oracles was to cal and lead men vnto Chriſt, and by him to the kingdome of heavē where we might glorifie God in our ſalvation and life eternal. Our Fathers from Adam to Moſes, were quickened & comforted with this promiſe. And though Moſes gave vs a law, which was the miniſtery of † death and condemnation by reaſon of ſyn that dwelleth in vs: yet even he *wrote alſo of Chriſt, and foreſhewed his crucifying and ſuffrings for our ſyns, in the * ſerpent, ſacrifices and manyfold ſervices †2 Cor. 3.7.9 *Ioh. 5.46. *Iohn. 3.14. Heb. 9.7.8.9 11.12. &c.

*Gal. 3. 24. vices; yea the law it ſelf was * our ſchoolmaiſter to bring vs to Chriſt, that we might be made righteous by fayth in him, in reſpect of who
‡ver. 17. the ‡ covenant was many yeares afore confirmed of God, & could not by the Law that came after, be diſanulled.

12. The hope of ſalvation for all mankind, was in the promiſed
†Gen. 3. 15. †ſeed: and as God by his word taught men more particularly from whoſe loynes he ſhould ſpring, ſo were they to exſpect him if they would have life, and keep cómunion with ſuch as ſhould be his Fathers after the fleſh. When the woman Evahs ſons were multiplied, and many of them proved wicked; the hope of the ſaving Seed,
*Gen. 4. 25. was reſtrayned vnto Seth * ſet in place of Abel whom the Serpents ſeed had murdred. Then were all to look for the Saviour from him,

and

and if they ſought him in Cains poſteritie, they periſhed for ever. Among Noahs children, Sem † had the prerogative, and into his tents muſt Iapheth (though his elder brother) come for to dwel and partake of his bleſſing; & Chams howſe was condemned to bondage. After that vnto Abraham was the ‖ Goſpel preached that in him all nations ſhould be bleſſed; and to his Seed * Chriſt were the promiſes made: then who ſo beleeved (after knowledg of this promiſe) in a Saviour to come of any other man; ſet vp an idol in his hart, in ſted of Chriſt. Among Abrahams of ſpring, Iudah was choſen governour, and of him ſhould ‡ *Shiloh* come, therfore his fathers ſons wer to ‡ bow down vnto him, becauſe of him ‖ ſhould be the Prince. Of the tribe of Iuda, David * was named to be the

† Gen. 9. 26. 27.

‖ Gal. 3. 8.

* verſ. 16.

‡ viz. Chriſt. Gen. 49. 10

‡ verſ. 8.

‖ 1 Chro. 5. 2.

* Pſal. 132. 11. Act. 2. 30. Rom. 1. 3.

the father of Christ according to the flesh; then wer al to beleev in Davids son, for redemption from syn, and life eternall. In fulnes of time the Messiah Iesus came, and was born * of Marie the virgin, according to the promises: vnto him now wer al people to repayr; and so they did both Iewes & Gentils, so many as wer ordeyned vnto life. And if Adam, Noah, Abraham & the other fathers, had now been on earth, they must hav embraced this man for their Saviour, and not hav sought nor wayted for any other. Therfore the Jewes that rejected him, died in their syns, † becauſe they beleeved not that he was *Hee*, and the word of God they had not abiding in them, ‡ becauſe whom he had sent, him they beleeved not: but many of the gentils trusted in him, after that * they heard the word of truth,

* *Luk.2.*

† *Ioh.8.24.*

‡ *Ioh.5.38.*

* *Eph.1.13.*

truth, even the gospel of their salvation; and by faith became the ‡sons of Abraham, and heyres by promise ‡Luk. 19. 9. Gal. 3. 28. 29

13. And alwayes before, if any of them hethens, hearing of Gods great name, would repayr vnto his people, they there might freely injoy this heavenly blessing, to hear the law and promises †red & taught; & being vnited with them in faith, had ‖one law for sacrifice & al other services. Yea many such strangers wer in Israel, in the dayes of Moses, * that went with them out of Ægipt; and afterwards dayly their number increased, that in Salomons tyme they were counted and found ‡ a hundred fiftie three thowsand and six hundred persons. Sometimes also the Lord sent his word in some mesure, home to their own countries, as by *Ionah to the Ninevites; though this †Deut. 31. 12 ‖Exod. 12. 48 49. *Exod. 12. 38. Num. 11. 4. ‡2 Chron. 2. 17. *Ionah. 1. & 3.

this was more rare, til the Apostles dayes, and then the partition wal being broken down, God imparted again the glad tidings of his salvatiō to al peoples, though the Iewes could † not endure it.

† 1. Thes. 2. 16

14. For Christ though he restreyned this grace a while, saying to his disciples, ‖ *Goe not into the way of the Gentils, & into the cities of the Samaritans enter ye not*: yet when he was risen from the dead, he sayd they should be his witnesses both in Iudea & Samaria & to ye vtmost of ye earth. And as he had willed them, wher his word should be refused, to * shake off the dust of their feet against them, and depart thence: so the Apostles † did, and travayled from place to place, til the people to ‖ whom God had not been spoken of did see, & they that had not heard, did vnderstand.

‖ Mat. 10. 5.

* Act. 1. 8.

* Luk. 10. 10. 11.

† Act. 13. 51. & 18. 6.

‖ Rom. 15. 21.

15. When thus ther was one sheepfold

sheepfold made both of Iewes and Gentils, and their eyes wer opened to see the wonders of Gods law, & the glorious mysterie of mans redemption, reveled and published among al nations by the scriptures of the prophets: they whose harts God opened, received the word * with al readines, and serched the scriptures dayly, taking heed to that most sure word of the prophets as to a light shining in a dark place, til the day dawned, and the day star arose in their harts. And though for that word they found tribulation as others before them, for whō Christ complayned to his father saying, *I hav given them thy word, & the world hath hated them:* yet received they that word † in much affliction, with joy of the holy Ghost; accepting it not as the word of men but of God, and holding it forth as the word * of life, which being

† Psal. 119. 18.
‖ Rom. 16. 25. 26.
* Act. 17. 10.
* 2. Pet. 1. 19.
† Ioh. 17. 14.
† 1. Thes. 1. 6.
* 1. Thes. 2. 13.
* Phil. 2. 16.

†Iam.1.21. grafted in them, † was able to ſave their ſowles.

16. For ſuch is the grace and ver-
‡Pſal.19.7.8 tue of Gods word, that it ‡ turneth the ſowl, reioyceth the hart, giveth light to the eyes, wiſdō to the ſim-
* Rom.10.17. ple; worketh * faith in God, ‡ quick-
‡ Ioh.5.25 neth them that hear it; † com-
†Pſal.119.50 92. forteth the Saincts in their troubles, & ſtrengthneth them in their tentati-
‡Eph.6.17. ons, being the ‡ ſword of the Spirit, by help wherof they vanquiſh their
*Rev.12.11 enemies and ‡ Satan himſelf, and
‡Ioh.8.31.32 34. their own corruptions, & are * freed therby from the ſervitude of ſyn. It is a ſoveraign preſervative from al evils that might befal vs; for as So-
†Prov.6.22. lomon ſayth, † It leadeth vs when we walk, it watcheth for vs when we ſleep, & whē we wake, it talketh
‡ Heb. 4.12. with vs. Alſo it is ‡ lively & mighty in operation, ſharper then any two edged ſword, entring through even to the dividing aſunder of the ſowl

and

& the ſpirit, of the joints & marow, and is a diſcerner of the thoughts and intents of the hart; and Chriſt hath † ſanctified and clenſed his church by the waſhing of water through this word, as alſo himſelf ſayd to his diſciples, ‖ *Now ar ye clean through the word which I hav ſpoken to yow.* †Ephes.5.26. ‖John.15.3.

17. And vnto this church hath he ſpecially cõmended & committed thoſe heavenly oracles, binding vp the teſtimonie and ſealing vp the law * among his diſciples, directing † his words & writings vnto them, &c. & promiſing that his ſpirit which is vpon them, " & his words which he hath put in their mouth, ſhall not depart out of their mouth, nor out of the mouth of their ſeed, nor their ſeeds ſeed for ever. Who a-gaine rejoyce for this word † as if they had found a great ſpoil, and their lips ' do vtter praiſe, when *Isa. 8.16. †Rev.2.1.7. "Isa.59.21. †Pſal.119. 162. 'Verſ. 171.

he hath taught them his ſtatutes. And having all and every of them a commune right in this treaſure, they vſe it for the good of their own ſowles and one of another, teaching, exhorting, admoniſhing, reproving and comforting *one another; which that they may the better doe, they are willed the †word of Chriſt ſhould dwell in them plenteouſly, that if any man ſpeak, ‡it may be as the words of God.

*Heb. 10. 24. 1 Theſ. 4. 18. & 5. 11

†Coloſ. 3. 16.

‡1 Pet. 4. 11.

Hear my Law, o my people, incline your eares unto the words of my mouth. Pſal. 78. 1.

The ſecret things belong to the Lord our God: but the things reveled, belong unto us, and to our children for ever, that we may do all the words of this Law. Deut. 29. 29.

HOw God by his word, hath alwayes called and ſeparated a people, from communion with Divils and wicked men; to the fellowſhip of his grace, by faith in Chriſt.

VVHen our firſt parents had revolted from God, forſaken his word the ground of their faith and obedience, and embraced the *contrarie word of the Serpent; wherby they were brought vnto ſyn, & by ſyn being finiſhed, vnto death: they were eſtranged from God, †affrayd of his face and voyce, aſhamed of themſelves; & ſought to ſhrowd them among the trees, to hide their ſhame with figleaves, and to excuſe theyr ſyn by trāſlating the fault vnto others,

1 Gen. 3.

*verſ. 5.

†verſ. 8.

†vers. 12. ‡vers. 13. the †man to the woman, given him of God, the womā ‡to the ſerpent; but ſhewed no repentance, neyther aſked mercy for their miſdeeds, though they were ſūmoned to the judgment of God. Wherfore, had not his grace prevented them, they had proceeded on to all manner impietie, as did and do the Divils, (whō God hath left in their wretchednes;) in whoſe ſlaviſh ſubjection, they and wee all their children had continued captives, vnto eternal damnation.

2. But God immediatly manifeſted his purpoſe, according to his election of grace, by giving to men that were dead in ſyn, the word of life whereby they were revived; by which word he called them from Satans ſervice to his own again by fayth in Chriſt, who ſhould in tyme become the womans ſeed, and cruſh that Serpents

head

head for his choſens ſake. He alſo brake that curſed amitie between men and Divils, and ſayd "that he would put enimity between them; & not that only, but between the Serpents ſeed (that is the wicked men and reprobates, who are named the ſonnes †of Belial and of the Divil;) and the womans ſeed, that is Chriſt & his church, even all men and women that ſhould embrace the faith of the woman now named *Evah*, that is *Living*, and the *mother of all that live.

"Gen. 3. 15.

†Deut. 13. 13 1 Iohn. 3. 10.

*Gen. 3. 20.

3. And Adam which had ſhewed that ſingular faith in Gods promiſe, by naming her ‡*Life*, whom of late he accuſed to be the inſtrument of his death: informed his childrē in this grace of God; who togetherw^t their parents profeſſed one commune faith & obedience, which alſo they teſtified by their ſervice and ſacrifices †offred to the

‡*Adam vpon the promiſe of God caled his wife Evah that is Life.*

†Gen. 4. 3. 4.

Lord. Thus he & his houſe were freed from Satans bondage by the word of truth, the Goſpel which was taught them, and were made *Saincts by calling.

*1 Cor. 1. 2.

4. But Cain who was the firſt ſeed of the ſerpent, and therefore ſayd in ſcripture to be of of that *Wicked-one*, being an hypocrite and without † faith, for which cauſe his ' works alſo were evil: though he were among the Saints, yet was he not *of them, and therfore continued not with them. Yea though he were ‡ warned of God, he would not be amended; but ſhewed the malice and enmitie of his father the Divil, by "killing his righteous brother. Neyther then relented he, but added †obſtinacie to his bloody act: wherfore he was curſed of God, and fel into ' deſperation, & condemnation of the Divil.

*1 Iohn. 3. 10 11. 12.
†Heb. 11. 4.
'1 Iohn. 3. 12.
*1 Iohn. 2. 19.
‡Gen. 4. 6. 7.
"verſ. 8.
†ver. 9.
'vv. 13. 14.

The

3. The peace and communion of the Saincts, being by that caytiff thus disturbed and broken; & the deadly war with the womans seed, by that trump of Satan thus proclamed; God for the good & preservation of his Church, cast out this synner from his [1]presence on earth, (as he had don the Angels which synned, from the same in heaven;) and he being separated from the fellowship of the faythful, dwelt a runnagate in a land of that *name, and an other seed was ‡given to Eve in sted of just Abel decessed. And so the Church of Christ was propagated, governed by ten faithful †patriarchs successively; distinguished from the seven [1]generations of Cain, as in place and estate, so in name; the one sort called the children of *God, the other of men. And whereas the Cainites increased, as

[1] Gen. 4. 14. 15. 16.

* A runnagate is in Hebreve called Nad, Gen. 4. 12. If Cain was driven into the land of Nod, ver. 16 which took the name of him & his wofull state therin.

‡ Gen. 4. 25.

† Gen. 5.

[1] Gen. 4. 17. &c.

* Gen. 6. 1. 2.

wel in wickednes as in multitude: the Lord to keep his people from mixture with them, gave warning by * Henoch the ſeventh from Adam; who propheſied the deſtruction of them and al vngodly perſons, for their wicked deeds & cruel ſpeakings; when God ſhould come to give judgment, with ten thowſands of his Saincts.

*Gen.5.22. Iude ver.14. 15.

6. But neyther his word wherby he admoniſhed his people, nor yet his ſpirit which † ſtrove in them; could reſtreyn them from being commingled with the profane, and Serpents ſeed: for ‖ they coupled themſelves in mariage with their fayr women, wherby there ſprong a tyrannous race of * Giants, by whom the earth was filled with crueltie. That God ſeing how his children wer degenerat & become alſo * fleſh, and that † the wickednes of man was wexen great, ‡ repented that

† Gen.6.3.

‖ Verſ.2.

*Verſ.4.13.

*Verſ.3. †Verſ.5 ‡Verſe.6.

that he had made man in the earth, and was ſory in his hart: Yet warned them agayn by * Noah a preacher of righteouſnes, and by the building of the ark 120. yeres: which patience they contemning, God brought the flood vpon the world of the vngodly, & deſtroyed them; onely Noah and his howſe wer reſerved, finding grace in the eyes of the Lord. *Gen. 6. 13. 14. 2 Pet. 2. 5

7. Yeteven in that litle family of eight ſowles, ſo wondrouſly ſaved in the water as ‡by a Baptiſme; the Serpent had his ſeed ſtil, which in proceſſe of time was diſcovered, in the perſon of Cham & his poſteritie and by the Patriarch † Noah was accurſed. Which wicked brood to get themſelves a name, went about to büild a tower vp to heaven, in ¹ the land of *Shinar* the place and habitation of * *Wickednes*; wher God confounded their ‡1 Pet. 3. 20. 21. †Gen. 9. 22. 24. 25. ¹Gen. 11. 2. &c. *Zach. 5. 8.

lips

lips, ſcattred them from thence, ſtayed their proud building, and *Babel* or *Confuſion* is their monument to this day. And when not onely Chams curſed progeny, but alſo the ſeed of bleſſed Sem, even
*Gen. 11.27. "Terah the father of Abram, and
†Joſh. 24.2. Nachor fel to idolatrie, and †they ſerved other Gods, or rather in
‖Lev. 17.7. Deut. 32.17. 1 Cor. 10.20. deed Divils as the ‖ſcripture alſo nameth them; then God caled
‡Gen. 12.1. Act. 7.3. ‡Abram from his countrie, kinred and fathers houſe, to go into the land which he would ſhew him;
†Hebr. 11.8. vnto which caling he †by faith obeyed, and departed, not knowing wither he went.

8. The Lord who was the cal-
‖Iſa. 29.22. ler and ‖redemer of Abram, gav him two gracious promiſes to confirm his faith; as 1. that he ſhould
†Gen. 15.7. †inherit the land of Canaan to which he brought him: 2. & that he ſhould hav heyres of his own

ſeed

seed to inherit it after him even a great nation, and one seed specially (which was † Christ) in whom al families of the earth should be blessed. With these promises, and blessing and honourne adioyned to them, the Lord perswaded him to forsake his idolatrous countrie and communion with idols, and to †walk before him, who was God the Alsufficient, and to be vpright; and gav him the covnant of circumcision, the † seal of the righteousnes of the faith which he had; he gav him also ‖two sons, Ismael of Hagar a servant born after the flesh, and Isaak of Sarah a free woman, born by promise.

‖Gen. 12. 2.
† Gal. 3. 16. Gen. 12. 3. Act. 3. 25.
† Gen. 17. 2.
† Rom. 4. 11.
‖ Gal. 4. 22. &c.

9. But he that was ‖born after the flesh, fel to profanenes, became a ‖mocker and † persecutor of the true and promised seed: wherfore he was cast out of the church, the howse

‖ Gen. 21. 9.
† Gal. 4. 29.

howſe of Abraham; and loſt the
†Rom.9.7.8. honor of being reputed his ſeed,
or heyr with Iſaak the freeborne,
and child of promiſe.

10. Againe, vnto Iſaak wer
‖Gen.25. born ‖Eſau and Iakob; but God
*Rom.9.13. *loved Iakob, and hated Eſau;
and he alſo degenerated and be-
came profane; ‡ſold his birth-
‡Heb.12.16. right and † loſt his bleſſing, and
†Gen.27. was ‖ſeparated from his brother
‖Gen.28.1. 2-4. & 36. Iaakob, vnto whom alone the bleſ-
6. Ioſh.24.4. ſing of Abraham was derived.

11. Iaakob (whoſe name was Iſra-
el) being willed of God to build
‡Gen.35.1. him † an altar at Bethel before he
would do it, had a care to purge his
howſhold of the falſe Gods wher-
‖verſ.2. with they wer defiled, ‖who giving
him both their Idols & idolatrous
jewels he *hid them vnder an oke
*verſ.4. at Sichem, for he knew that the
worſhip of God & of Idols could
not ſtand togither. Afterwards
he

he went with his family by the * word of the Lord from Canaan into Ægypt, & was a sojourner in the † land of Cham: wher God multiplied his church exceedingly, as he had promised to Abraham his freind. There when the Israelites forgate the Lord their God, and defiled themselves with the Idols of Ægypt: * he recaled them by his word from those abominations, & * had almost destroyed them for their disobedience. But respecting his own name and glory, he ceased not to visit them, first by his † punishments, then by his ‖promises & miracles; til he had won them againe vnto his * faith and service.

*Gen. 46. 3. & 3. &c.
†Psal. 105. 33
‖Exod. 1. 7.
*Ezek. 20. 7.
*vers. 8. 9.
†Exod. 1. 33. & 14. & 2. 33.
‖Exod. 4. 30.
*vers. 31.

12. Then bringing them forth from that both spiritual and corporal bondage, & executing judgments vpon the Ægyptians and vpon their * Gods; he certified Israel

*Num. 33. 4. Exod. 12. 12.

rael of his end and purpose herin,
†Deu.19.4.5 which was to † bring them to him-
self, that they might hear his voyce,
and keep his covenant, and be his
chief treasure above al people,
though al the earth wer his. Charg-
‡Levit.18.3. ing them ‡ not to do after the
4. doings of the land of Ægipt wher-
in they dwelt, neyther to do after
the manner of the land of Canaan
whither he would bring them, nor
walk in their ordinances, but to
do after his judgements and keep
his ordinãces to walk in them, for
he was the Lord their God; and
‡Lev.20.23. to this end had † separated them
24. from other people, even from
among † al people of the earth
‡1.king.8.53 did he separate them vnto him-
self for an inheritance. Wherfore
‡Deut. 7 2.3. he commaunded ‡ them vtterly
to destroy those cursed nations,
to make no covenant with them,
nor hav compassion on them, nor
make

make mariages with them: for they would * cauſe them to turne from him, and ſerv other Gods, which would be to their deſtruction, & willed them to * aboliſh al their idolatrie with the names & monuments of the ſame; for that they wer an holy people vnto him.

† Verſ. 4.

‡ Verſ. 5 alſo chap. 12. 2. 3.

13. Ioſua, treating with Iſrael of ſerving the Lord in vprightnes & truth, † exhorted them to put away the Gods which their fathers had ſerved in Meſopotamia and in Ægypt; & ſo to ſerv the Lord, whō he caleth * *holy* and *gealous*, that would not pardon their iniquity or their ſyns, if they ſhould forſake him, & ſerv ſtrange Gods. And when the people made choiſe of the Lord, to ſerv him; he required them agayn, * to put away the ſtrange Gods that wer among them: teaching them and vs therby; that Gods true worſhip, & the ſervice of Idoles, can-

† Ioſ. 24. 14.

* Verſ. 19, 20.

* Verſ. 23.

not be joyned togither, but the one wil expell the other. Which law when they kept not, but worshiped the Gods of the peoples round about them, and so forsooke the Lord: "his wrath was hot against them, and he delivered them into the hands of spoylers that spoiled them, and they could no longer stand before their enimies; yea the Lord would no more cast out before them † any of the nations which Ioshua left when he died. Againe when Samuel reconciled them vnto the Lord; ‡ he in like manner first procured them to put away their false religion, (which was the cause of their calamitie,) and to direct their harts vnto the Lord, and serve him onely.

" *Iudg. 2. 12. 13. 14.*

† *vers. 21.*

‡ *1 Sam 7. 3. 4. & 6.*

14. Neyther did this warning of idolatrie respect the idols of Canaan onely, but the false religions of all other peoples neer or farre

far off, for any other * God beſides or with Iehovah they might not have or ſerve. Therfore though they had no commiſſion to root out any idols ſave thoſe in Canaan, becauſe that ſhould be their † poſſeſſion; yet were they to ‖ avoyd communion with all other idolaters; which when they did not, but *coupled themſelves with Baalpeor the God of the Moabites, and ‡ ſeparated themſelves vnto that *Shame*, and did eat the ſacrifices of † the dead: the plague of God brake out vpon them, and there fell of the Iſraelites in one day ‖ four & twentie thowſand; even everie man that followed Baal-peor the Lord deſtroyed * him from among his people.

*Exod. 20.2. 3.4.5.

†Deut. 12.1.

‖Deut. 29.16 17.18.

*Num. 25.1. 2.3. &c.

‡Hoſ. 9.10.

†Pſal. 106.28 29. &c.

‖Num. 25.9.

*Deut. 4.3.

15. And in no better account were the idols and voluntarie ſervices of the Iſraelites themſelves; for God by his word forbad them

*Exod. 20. 4. 5. *eyther to make or vſe any manner idol or ſimilitude vpon payn of his gealous indignation. Therfore when they had made a reſemblance & memorial of their ‡God that brought them out of the land of Ægypt; and turned him their †Glorie into the ſimilitude of an oxe that eateth graſſe: then were they eſteemed to hav ‖forgotten God their ſaviour, and *committed great blaſphemies; & for that ‡ſyn many of them died, & al of them †had ben rooted out, (with ‖Aaron himſelf,) but that Moſes ſtood in the breach and by *his inſtant prayer, turned away the Lords wrath frō deſtroying them.

‡Exod. 32. †Pſal. 106. 20 ‖verſ. 21. *Neh. 9. 18. ‡Exod. 32. 27 35. †Verſ. 10. ‖Deut. 9. 20. *Exod. 32 11. 31. 32. Deut. 9. 25. 26. &c

16. Againe when Ieroboam the king of Iſrael had ſet vp ſignes for the people to worſhip their ‡God (as they thought) that brought them out of the Land of Ægypt; becauſe they were in the Lords

‡1 Kin. 12. 27. 28.

account but * *Divils*, & ſo al that followed them worſhiped Satan & not God, yea the people in that eſtate were ‡ without the true God: therefore he ceaſed not both by † doctrines and judgments to keep & reclaim his people from them; warning ‖ Iudah not to ſyn, though Iſrael played the harlot; and foraſmuch as Ephraim was joyned to Idols, they ſhould * let him alone; and not ‡ ſeek Bethel, nor enter to Gilgal, nor go to Beerſheba, (which were the places of publick worſhip among them,) but to ſeek the Lord and they ſhould live, whereas † all thoſe ſynners of his people ſhould die; even as Ieroboams howſe for his ſyn was ‖ rooted out and deſtroyed from the face of the earth.

* 2 Chron. 11. 15.
‡ 2 Chro. 15. 3.
† 1 Kin. 13. 1. &c.
‖ Hoſ. 4. 15.
* ver. 17.
‡ Amos. 5. 5.
† Amos. 9. 10.
‖ 1 Kin. 14. 34.

17. As the Prophets thus witneſſed vnto Iſrael in their ſeveral ages: ſo our Saviour Chriſt when

he came, with his Apoſtles, firſt laboured to keep and withdrawe the people from the ſervice of Divils and idols, whither more open or ſecret. For as he appeared for this purpoſe ‡ that he might looſe the works of the Divil, and was that promiſed ſeed which ſhould cruſh the ſerpents head: ſo did he firſt himſelf hand to hand *combat with Satan, reſiſted his tentations, overcame and put him to flight, and would not admit of any cōmunion between the Fiends and him, nor ſuffer them to ſay ſo much as that they † knew him. He † diſpoſſeſſed them of many men over whom they tyrannized, and commanded his ‖ diſciples to do the like; and ceaſed not this warr, til Satan which had vſurped the princedom of this world * was caſt out; even to the death did he reſiſt him, and by ‡ death deſtroied

‡ 1 Ioh. 3. 8.

* Mat. 4.

* Mar. 1. 24. 34.

† Luk. 4. 41. & 8. 2.

‖ Mat. 10. 1. 8.

* Ioh. 12. 31.

‡ Heb. 2. 14.

ſtroyed him which had the power of death. For though in him the Serpent could find † nothing, yet for his choſens ſake he endured al things: till he had ſpoyled ‖ the principalities and powers, and triumphed over them in his croſſe: thus teaching vs in his own example and perſon, to hate with perfect hatred that enemie of God & man; and to know, that ther can no concord be, betwixt * Chriſt and Belial.

† *Iohn. 14. 30.*

‖ *Coloſ. 2. 15.*

* *2 Cor. 6. 15.*

18. Satan being thus ‡ like lightning fallen down from heaven, & his place † not found there any more, after our Michael had overcome him ‖ taken from him all his armour wherein he truſted, and divided his ſpoyles: many peoples were more eaſily recovered and drawen out of his ſnares; who were all taught by the trumpet of the goſpell to prepare themſelves

‡ *Luk. 10. 18.*

† *Rev. 12. 8.*

‖ *Luk. 11. 22.*

to battel against him, to take vn-
*Ephes. 6.13. to them the *whol armour of God,
that they might be able to resist
in the evil day; to fight the good
fight of faith, and by it stedfastly
*1 Pet.5.8.9. to resist *that roring Lion which
walked about, seeking whom hee
might devour: being with this
*Rom.16.20. comforted and assured, that *the
God of peace would tread Satan
vnder their feet shortly.

19. But because this Adversary
would transfigure himself into an
2 Cor.11.14. Angel of light, and his ministers
15. also, as though they wer ministers
of righteousnes: the more care &
watchfulnes the Saincts were war-
ned to have, least they should be
circumvented. They wer taught
therfore touching al the hethens
religion, that whatsoever they
†1 Cor.10.20. sacrificed, they sacrficed to †Divils
and not to God; and that Christi-
ans might have no fellowship with
Divils

Divils, and consequently neyther with those idolaters which ignorantly worshiped such: but must *come out from among them, separate themselves and touch no vnclean thing: for they could not be partakers † both of the Lords table and of the table of Divils, two such contrarie maisters † they could by no meanes serve. And if they joyned with the wicked in their worship, or haunted their assemblies; even as in Israel they that did ‖ eat of the sacrifices were partakers of the Altar; whereby they had part and interest in the whol worship, and the God worshiped: even so had they with Satan, that did eat of his sacrifices in his temples; how ever they might perswade themselves otherwise, because they did know the idol * was nothing. Wherefore they were forbidden al cõmunion

*2 Cor. 6. 17.

† 1 Cor. 10. 21

† Mat. 6. 24.

‖ 1 Cor. 10. 18.

* 1 Cor. 10. 19 & 8. 1. 4.

*1 Cor.10.14 with ſuch, and exhorted to * flee from idolatrie, for behold *al that are of the fellowship thereof ſhalbe con-*
‡Iſa.44.10. *founded*, ‡ as ſayth the Prophet.

20. And becauſe this old ſerpent would creep again into the church and paradiſe of God, to ſeduce the Saincts, & ſet his own throne there: the Lord Ieſus by his An-
†In the booke of Revelation gel certified his †ſervant Iohn, and by him hath warned vs al, that the Chriſtians alſo would in time forſake the true ſervice of God in ſpi-
‖Rev.9.20. rit, & would worſhip ‖ *Divils*, even idols of gold and ſilver and braſſe and ſtone & wood, being drawen herevnto by the effectual deluſion of Satan in his eldeſt ſon Antichriſt the child of perdition, whoſe doc-
*1 Tim.4.1. trines would be the *doctrines of* * *Divils*, whoſe kingdome ſhould be
‡Rev.16.13. 14. menaged by * *ſpirits of Divils*, and men drawen by them to battel againſt God almighty. Herevpon

is that

is that glorious ſynagogue proclaymed with the lowd voyce of an heavenly Angel, to be become the † *habitation of Divils*, and with an other voyce ‖ al Gods people ar willed to go out of her, that they partake not in her ſyns, and receiv not of her plagues: for if *any man worſhip that beaſt or his image, or take his mark; he ſhal drink of the wine of Gods wrath, and be tormented in fyre and brimſtone before the holie Angels & before the Lamb, and the ſmoke of their torment ſhall aſcend evermore.

† *Rev.18.1.2*
‖ *verſ.4.*
**Rev.14.9.10.*

21. And as by the word of Chriſt men wer withdrawen from idolatrie and communion with the wicked; ſo wer they alſo exhorted to draw neer to the Lord and in fayth and love to cleav vnto him alone: that turning from darknes to light, and from † the power of Satan vnto

† *Act.26.18.*

God,

God, they might receiv forgivnes of syns, and inheritance among them which ar sanctified by faith in him. They were therfore 'informed in the mysteries of the gospel, baptised into the name of the Lord in whom they beleeved, separated from others * that frowardly refused, had their ‡assemblies for prayer doctrine and other holy exercises, which they wer exhorted † to cōtinew, taking heed that they wer not vnequally yoked with ' infidels of the world; nor commingled with open sinners in the church, but to † cast out the wicked from among them, that they might be joyntly a sweet new lump as they were severally ' vnlevened loaves, and so to serve * the Lord as they might please him with reverence and feare, * keeping themselves from idols, and † vnspotted of the world.

1 Mat. 28. 19. 20. Act. 2. 14.-38. and 8. 35.-38. & 10. 36.-48.
* Act. 2. 40. & 19. 8. 9.
‡ Act. 1. 13. 14. 15. & 2. 1. and 12. 12. & 14. 27.
† Heb. 10. 25.
' 2 Cor. 6. 14.
† 1 Cor. 5. 9. 11. 13.
' Ver. 7.
* Heb. 12. 28.
* 1 Ioh. 5. 21.
† Iam. 1. 27.

Thus

22. Thus hath God taught vs, that all idolatrie, whither of Paynims Iewes or Christians, is the worship of *Divils*: & from it, hath in all ages since the world began, caled his elect; that they shūning the societie of the Serpent & his seed, might repair to * the Lamb that standeth on mount Sion, having his Fathers name written on their foreheads, and follow him whither soever he goeth; might walk in the * light of the heavenly Ierusalem, and there hav fellowship with the Lord and one with an other; to their preservatiō from death, & the glory of God in their eternal life & salvation.

* Revelat. 14. 1.-4.

* Rev. 21. 24.

CHAP.

How far we muſt avoyd *cõmunion with Divils: & how farr with the Wicked men.*

FOraſmuch as Satan is an open profeſſed adverſarie of God & men alwayes, and al his endevours tend to the Lords diſhonour and our deſtruction; neither is there any bond of nature or otherwiſe between him & vs that we ſhould have entercourſe with him or ſeek his good or peace for ever: therfore are we abſolutely forbidden all manner cõmunion with him, in things ſpirituall or humane; al which we may reduce vnto four heads.

2. The firſt concerneth our faith, that we give no credit to his word as did our *firſt parents, nor admit into our harts any of his doctrines or dãnable hereſies; which ar caled

*Gen. 3.

ar called by the Apoſtle * *doctrines of Divils*: but that we hold faſt the word of life taught vs of God in his ſcriptures onely, ‡ avoyding al errors and lies in religion; whither hetheniſh Iewiſh or antichriſtian; for who ſoever be the inſtruments, Satan † is the Father of them, and by them doth draw men vnto deſtruction.

* *1 Tim. 4. 1. 2*

‡ *2 Cor. 11. 3. 2 Tim. 2. 19. Tit. 1. 13. 14.*

† *Ioh. 8. 44. 2 Theſ. 2. 9. 10. 11. 12.*

3. The ſecond concerneth our outward cariage, that we do not † preſent our bodies; or by any thing that we have, give ' maintenance to his worſhip and ſervice, where or howſoever: but as our bodyes and ſpirits ar the Lords, *ſo with them both to glorify, and ſerv him onely, and honor ‡ him with our ſubſtance; fleeing al idolatrie which is Satans worſhip, and outward communion therwith; & not vpon any pretenſe, eyther of our own knowledge and inward diſlike

† *Exod. 20. 5. Num. 25. 2. 3 Pſal. 97. 7. Dan. 3. 18. 1 Cor. 10. 14--20. Rev. 14. 7. 9. 10. 1 Ezek. 16. 17 18. 19. Hoſ. 2. 8.*

* *1 Cor. 6. 20. Mat. 4. 9. 10. Rom. 6. 13.*

‡ *Prov. 3. 9.*

diſlike of the idol, or the pleaſing of others, or winning them by this means to the fayth, or avoyding of our trouble, or preſuming of the mercy of God, or the like, to participate in the ſervice & ſacrifice of Divils. God in his law gav this general precept for his people

† Lev. 17.7. † *They ſhal no more offer their offrings to divils*; and in the Goſpel we hav

‖ 1.Cor.10.21 this inſtruction, ‖ *ye can not be partakers of the Lords table, and of the table of Divils.*

4. The third concerneth al diviliſh arts, wherby many mē hav fellowſhip with the damned ſpirits; as Conjuring, inchantment, Witchcraft, ſorcerie, divniation, charming, necromantie, and al other of the like nature. Touching which Gods law forbiddeth two things, 1. that no man ſhould himſelf vſe any ſuch curſed craft, many of which ar particularly named *Deut.* 18.10.

18. 10. 11. but man or woman that had ſuch ſpirits, † ſhould die the death: 2. alſo that none ſhould ‖ſeek vnto ſuch for inſtruction or counſel in any matter, for ſo they ſhould forſake the living God, & tarne to the dead. Wherefore this tranſgreſſion is noted for one of the two cauſes of King Sauls death: that he * ſought and asked counſel of a familiar ſpirit, (by a witch at ‡Endor,) and asked not of the Lord. And as Chriſt would not † have the Divils to beare witnes of him; ſo neyther would the Apoſtles ſuffer a mayd which had ‖a ſpirit of Divination to acknowledge them to be the ſervāts of the moſt high God, and preachers of the way of ſalvation. Finally, not onely theſe evil arts and practiſers of them; but all books or writings, or other meanes which may nouriſh the ſame, are to be ſhunned &

† Lev. 20. 27. Exod. 22. 18. ‖ Iſa. 8. 19. Deut. 18. 14. * 1 Chro. 10. 13 14. ‡ 1 Sam. 28. 7 &c. † Mar. 1. 34. ‖ Act. 16. 16. 17. 18.

abolished: as the practise of the
*Act. 19.19. Christiãs, that *burned their books of curious crafts, doth teach vs.

5. The fourth head concerneth Satans tentations, suggestions, & provocations vnto evil; whereby he dayly solliciteth every mã vnto syn: al which we ar taught of God
‡1 Pet.5.9. carefully to ‡resist, giving no †place
Iam.4,7. to the Divil, but by faith to quench
†Ephes.4.27. ‖al his fyery darts; and being ar-
‖Eph.6.16, 13,14.&c. med with the whole armour of God to stand fast in the evil day,
*Mat.6.13. and in our prayers to desyre *that we may be delivered from that Wicked one. Herein al the Saincts, while they live on earth, come short of their duty; and too often do admit of fellowship with the Divil; by reason of the corruption of nature, and infirmity of the flesh: but by faith in Christ we o-
‡Rom.16.20. vercome and triumph, and ‡shal in the end have full redemption from

from all theſe evils.

6. Thus are we taught of God to reſiſt Satan, and avoyd al manner fellowſhip with him to the vtmoſt of our power: becauſe all his endevours are againſt vs for evil, neyther can we work in him any good, by any meanes, at any time. But the eſtate of wicked men, is otherwiſe to be conſidered; becauſe they and we are all one fleſh and blood; are al placed of God, to live together in this world, and enioy mutually his cõmon bleſſings, as the light of the ſun, the rayn, & fruits of the earth, and other creatures; beſides our civil ſocietie in common weales: ſo that we cannot avoyd all medling with them, except we ſhould go out of the world as *the Apoſtle teacheth. Alſo of many of them there is hope, that they may be cõverted frõ their evil wayes; which

*1 Cor. 5. 10.

by all good & gentle meanes we ſhould procure. Howbeit of ſiners ther is difference to be made; for ſome are yet vncaled to the knowledg and faith of Chriſt; others are caled, and do profeſſe one commō faith in Chriſts Church with vs, but walk vnworthie of the ſame; and ſome have departed from the faith and obedience wherevnto they were come, and are caſt out of the church, *delivered vnto Satan. Of our ſpecial dutie to ſuch as being in the church do tranſgreſſe, it reſteth to be ſpoken hereafter; here I wil treat of wicked men in general.

*1 Cor. 5. 5. 1 Tim. 1. 20.

7 Concerning whom, wee are taught of God, not to communicate with them in any evil action; as not to *run with the thief nor partake with the adulterer, not to †walk in the way with thoſe that lay wayt for blood; nor ‡keep com-

*Pſal. 50. 18. †Pro. 1. 10, 11 14. 15. ‡Pro. 23. 20.

company with drunkards or gluttons, nor have *fellowſhip with any other, their vnfruitful works of darknes, but reprove them rather and avoyd them; eſpecially their ſpiritual & religious actions, as * not to offer their offrings of blood, nor make mention of their names with our lips, not to frequent their †aſſemblies, nor eat of their ſacrifices, though they cal and invite vs thereto; for even the word of God, and all other holy things * are polluted among them, their prayers ‡ turned to ſyn, and their ſacrifices †abomination to the Lord.

*Eph. 5. 11.

‡Pſal. 16. 4.

†Pſal. 26. 5. 6
Exod. 34. 15
Num. 25. 2.
Prov. 9. 15. &c.
*Num. 19. 22
Hag. 2. 12, 14
15. Tit. 1. 15. 16.
‡Pſal. 109. 7
†Prov. 15. 8.

8. And not in hart and mynd alone, are we to miſlike & eſchew their idolatries, & other evil actions: but to keep our †bodies as wel as our ſpirits pure, becauſe Chriſt hath redeemed both, & with both we muſt glorify God. We may

†Rom. 6. 12. 13. 1 Cor. 6. 15. 20.

not therfore * ſwear by their idols, nor ‡ make any other religious mention of them with our lips. We may not † kiſſe them, nor bow the knee, nor do any other ſigne of reverence vnto them. We may not ‖ preſent our bodies at their holy feaſts, in their hallowed places, nor ſuffer our mouthes to *eat of their delicates; much leſſe repayr to any ſuch places for the repaſt or feeding of our ſowles. We may not eyther ‡at allurement of parents, brethren, or moſt dear friends; or by the example or entiſement of the † multitude, or by the ‖ commandment of the Magiſtrate, do theſe or any of theſe evils: but following the word of God to * ſeparate our ſelves, touch no vnclean thing, clenſe vs from all filthines of the fleſh and ſpirit, & ſo grow vp vnto ful holines in the fear of God. Finally; we may not joyn

* *Ier. 5, 7.*

‡ *Exo, 23. 13. Hoſ. 2. 17.*

† *Hoſ. 13. 2. 3 Kin. 19. 18. Exod. 20. 5.*

‖ *1 Cor, 10. 14--20. Hoſe. 4. 14.*

* *Ezek. 18. 6. 11. Pſal. 141. 4.*

‡ *Deut. 13. 6. & 33. 9.*

† *Exod, 23. 2. Mat. 7. 13.*

‖ *Dan, 3. 14. 15--18. Act. 4. 19.*

* *2 Cor, 6, 17. and 7. 1.*

*joyn our ſelves in mariage, with any that are not of the ſame faith and fellowſhip with vs, in the Goſpel of Chriſt. *Gen. 6. 2, Mal. 2, 11, 1 Cor. 7. 39.

9. The cauſes of this reſtraynt & ſeparation from the wicked, are. Firſt the will & glorie of God, who to the end we might be his ‖ hath ſevered vs from other people: and vpon this condition hath promiſed to * accept vs, & ‡ marie vs vnto himſef in faith, that we ſhould giv our ſelves † alone to him and to his ſervice, and not run a ‖ whoring after ſtrangers. And hath made this our refreyning from communion with the wicked, * one expreſſe & ſpecial part of his covenāt with vs. Secondly it is for our own good, leaſt by familarity with the wicked ‡ we ſhould learne their wayes, & receiv deſtruction to our ſowls, as others before vs, ‖ by and for like cariage hav done. Therfore ar we ‖ Leu. 20. 26. * 2 Cor. 6. 17. ‡ Hoſ. 2. 20. † Mat. 4. 10, ‖ Deut. 31. 16 17. * Exod. 34. 27 with verſ. 11. 15. 16. ‡ Pro. 22. 25. ‖ Pſal. 106. 35 36. Deut. 4. 3.

†Prov. 7. 21--25.27. †warned, not to wander in their pathes, nor let our hart decline to their wayes; for they go down to the chambers of death: and if we

*Reu. 18, 4. be * partakers in their ſyns, we ſhal receive alſo of their plagues. Thirdly it is for the good of thoſe wicked men themſelves, (if ſuch be the grace of God towards them) or for their more certayn & juſt condemnation; that ſeeing vs to ſepa-

*1 Pet. 4.4. rate from them, * and thinking it ſtrange that we run not with them vnto the ſame evils; hearing our reproofs and witnes againſt

‡Act 2, 37. 40.41, them; are eyther ‡drawen to conſider their wayes and turn their feet vnto Gods teſtimonies, or

†Act 19,9, & 13.46.50 51. els † blaſpheming, perſiſt and are hardned in their evill courſe vnto judgment. Fourthly it is for the

* Act, 26.18. Reu, 2,13. 2 Cor. 6,15. 17. overthrow of *Satans throne and kingdome, which the words and works of the Saincts do beat down

day-

dayly, diſcovering his errors and abominatiõs, keeping themſelves, and drawing others from his deceipts and ſnares: whereas by *cõmunicating in thoſe evils, they ſhould both honour and advance that enemy; and ſtrengthen the wickeds hands, that they ſhould not turne from their impietie.

* 1 Cor. 10. 20, 21.

10. But though we may have no communion with the wicked in their religion, nor any other evil action, againſt either table of Gods Law: yet in civill affayres we are taught of God to converſe with them in peace. As to *eat and drink with them, ‡buy & ſell, make †covenants of peace, ||ſhew kindnes to them, pity their eſtate, *love them, ‡relieve their wants, and †receive from them for our relief; "pray for them, labour by all gentle demeanure †to convert them from their evil way, and do

* 1 Cor. 10. 27. ‡ Gen. 23. 3, 4.--16. †Gen. 14. 13. Deut. 20. 10, ||2 Sam. 10. 2. *Mat. 5. 44. ‡Pro. 21. 25. †Deut. 23. 4. "1 Tim. 2. 1. †2 Tim. 2. 24, 25.

15. any

*Gal.6.10. any *good we can to their ſowles or bodies, or any thing that is theirs. And if we live in their policies and dominions, we ought
‡Rom.13.1,2 to be‡ſubject to al civil Magiſtrates
1 Pet.2,13. high or low, and that of conſci-
14. ence; pay †thē their tributes, cuſ-
†Mat.22.21. tomes & other like duties for their common wealth; to bear their exactions, oppreſſions, perſecutions,
‖Mat.5.39. ‖patiently, without rebellion or re-
Rom.12.19. ſiſtance; and even pray *for them
*Luk.23.34. that ſhal ſo miſuſe vs: that thus
Act.7.60. as much as in vs lieth, we may do good vnto, & have peace with
‡Rom.12.18 ‡al men, in all things except ſyn;
†Mat.5,45. & be perfect, † as our father which
48. is in heaven is perfect.

How

How the Saincts are called out of themselves, & taught to forsake their owne wayes and works, that they may have communion with God in Christ.

FOrasmuch as al mẽ bear in their bosomes naturall corruptions, bred with them † in the womb, & brought vp with them from the cradle, wherby they ar al alike ‖ children of wrath: our separation from other wicked, wil litle availe vs, vnlesse we be also separated from our selves, and learn to renounce the lusts and affections, yea even the fayr-seeming works and wisdom of the flesh. For what ar we the better for avoiding outward pollution by others, if a fretting leprosy cleav to our flesh & bones, and our *own clothes do make vs filthy?

† *Psal. 51. 5.*

‖ *Eph. 2. 3.*

Iob. 9. 31.

2 To draw vs therfore quite out of the miry pit of corruption, the Lord hath caled vs from the love and

and liking of our ſelves alſo; as being naturally both his enemies and our own; teaching vs that our wits are * vncapable of his heavenly myſteries, our reaſon ‡ enmitie againſt him & his Law; our thoughts & purpoſes ‖ evil, our affectiõs † brutiſh, our wiſdom ‡ fooliſhnes, al our glorious grace † as the flour of graſſe: and that therfore we muſt be turned and become * as litle children; even ‖ born againe, or els we cannot ſee the kingdom of God.

*1 Cor. 2. 14,
‡Rom. 8, 7.
‖Gen. 8, 21.
†Ier. 10. 14.
Pſal. 73. 22.
‡1 Cor. 1. 19, 20.
† 1 Pet. 1. 24,
*Mat. 18. 3.
‖ Iohn. 3. 3,

3. In matters of religion, we muſt not do what * ſeemeth good in our own eyes, nor † chooſe our own wayes, nor ‖ forge things out of our own harts, nor * make to our ſelves any ſimilitude of things in heaven or earth, nor walk ‡ in our own counſels: for what is man that he ſhould invent ſervices of God, or do any thing which the Lord requi-

*Deut, 12, 8.
†Eſa. 66. 3.
‖1 Kin. 12, 33
*Exod. 20. 4.
‡Pſal. 81. 12,

"requireth not at his hands. The things of God † knoweth no man but the ſpirit of God; of him therfore we muſt learn his fear, what he commandeth, that onely muſt we doe, ‡ we may not put to it, nor take ought from it. For when Iſrael ſet their own threſholds and poſts by the Lords, * they defiled his holy name with their abominations.

"Iſa.1,12, Ier. 7,31.
† 1 Cor, 2.11.
‡ Deut.12.32
* Ezo, 43, 8.

4. The ‡ myſteries of his faith, we may not meaſure by " carnall reaſon, or our own ſhallow vnderſtanding; but learn with reverence to beleeve all his words; knowing that † the things which eye hath not ſeen, neyther ear heard, neyther came into mans hart, are which God hath prepared for them that love him: and neyther ‡ fleſh nor blood, but himſelf doth manifeſt them vnto vs; and as his words are ſpirit and life, ſo is it his

‡ 1 Tim, 3, 16
" Iohn. 6. 52. 60. 63.
† 1 Cor. 2, 9.
‡ Mat. 16. 17. Iohn, 6. 45.

1 Cor. 2. 10. Ioh, 6, 63. Eph, 3. 3. 5. *his ſpirit that ſercheth al, even the deep things of God, reveleth them vnto vs, and quickneth vs.

5. The promiſes which ar made vs, we muſt embrace not by ſight † *Hebr. 11. 1.* but by faith which is †the evidence of thinges not ſeen. And ſeem they never ſo vnlikely or vnpoſſible, yet ‖ *Rom. 4. 20. 21. 18.* ought we not to ‖ doubt of them, or reaſon againſt them through vnbeleef; but even above hope to believ vnder hope: being fully aſſured that he which hath promiſed is able to do it. For as Sara received ſtrength to bring forth achild when ſhe was paſt age, *Heb. 11. 11.* *becauſe ſhe judged him faithful which had promiſed: ſo contrarywiſe, the children of Iſrael, when God had brought them through the wildernes even *Deut, 1. 19. 20. 21. 26. 32 45. 46. Heb. 3. 19.* *to the borders of the land of promiſe; yet could they not enter in, becauſe of their vnbeleef.

6. The commandments of God

God, how hard or vnreasonable soever they seem, we must readily and cheerfully obey; laying aside al *excuses, † delayes, ‖ feares, or other things that may hinder vs: knowing that all * his precepts are perfect, righteous, pure, and just. Therefore when God calleth vs, we must follow him ‡ though we know not whither we shal come; whē he sendeth vs to any place, of danger, we must goe † though we know not what may befal vs there; when he commandeth vs a thing, that is both ‖ against nature of mā, and promise of God, we must obey without murmuring or reasoning: yea even to * the death must we be obedient, that we may receive the crown of life.

*Exod. 4. 1. 2. 10. 13. 14. †Psa. 119. 60. ‖1. Sam. 15. 24. Ier. 1. 7. 8. 17. *Psal. 19. 7. 8. & 119. 128. ‡Heb. 11. 8. Ioh. 21. 19. 22. †Act. 20. 22. 23. 24. Luk. 10. 3. ‖Gen. 22. 2. 3. Heb. 11. 17. 18. *Phil. 2. 8. Rev. 2. 10.

7. In all our trials and tribulations, we must in faith & patience possesse our sowles. We may not ‡ murmur, though we want both bread

‡Num. 20. 2. 3. &c. Exod. 15. 24.

bread and water; nor ſpeak againſt
*Num. 21.4. 5. God, * though our way be never ſo grievous. VVhen we be in
†Exod. 14.9. 11. &c. danger of our foes purſuing vs, † we muſt not complain; nor be affraid,
"Pſa. 3.6. 2 Kin. 6.15. 16. "when they beſet vs round about. If God 'cauſe men to ride over our
'Pſal. 66.12. heads; if he lead vs into fyre and
*Pſal. 44.11. 19,17. &c. into water, if he give vs as * ſheep to be eaten, & ſcatter vs among the nations; if he ſmite vs down into the place of dragons, and cover vs with the ſhadow of death: yet may we not forget him, nor deal falſly concerning his covenant; but
‡Rom. 8.37. in al theſe triumph ‡ as more then conquerours, through him that loved vs. When in our troubles we exſpect his ſalvation, we muſt
† Iſa. 28.16. ‖ Hab. 2.3. not † make haſt, & ‖ though it tary, we muſt wayt; if he hide his face
2 king. 6.33. Lam. 3.26. from vs, and * be angry againſt our
* Pſal. 80.4 ‡ Pſal. 22.2. prayer, ſo y^t we cry by ‡ day, but he heareth not, and by night, but hav

no

no audience; if he put vs back † as doggs vnworthy of his grace; if he turn hīself ‖ to be cruel against vs, & to be enemie to vs wᵗ yᵉ ſtrēgth of his hand: yet muſt we remēber that he is the rock of our ſalvation, and ſay, * I wil wayt for the Lord that hath hid his face from Iaakob, and I wil look for him; ‡ Lo though he ſlay me, yet wil I truſt in him.

† Mat. 15. 26.
‖ Iob. 30, 21
* Iſa. 8. 17.
‡ Iob. 13. 15

8, Notwithſtanding al theſe & what ſoever els we can do or ſuffer for his names ſake, yet muſt we empty & caſt down our ſelves before him, confeſſing that † we ar but vnprofitable ſervants, we hav done that which was our dutie to doe: & it ‖ is nothing to yᵉ Almightie that we are righteous, our * weldoing extendeth not to him. Neyther ‡ for our works done, or of him foreſeen to be done, hath he ſaved & caled vs with a holy caling; but according to his own purpoſe and grace, wᶜ was given to vs through

† Luk. 17. 10
‖ Iob. 22. 3. & 35. 7.
* Pſal. 16. 2.
‡ Rom. 3. 28 & 9. 11. 2. Tim. 1, 9.

Christ Iesus before the world was. And because we ar al too wel perswaded of our selves & our good deserts, the Lord vseth two means for to humble vs; the one is his *Law* which sheweth vs our syns and infirmities; the other, † *Corrections* whereby he openeth our ears, to cause vs to turne away our work, & that he might cover our pride; of both these Solomon sayth ‖ *the commandment is a lantern, and the law a light; & corrections for instructiō, are the way of life.*

† Iob. 33. 16. 17.

‖ Prov. 6 23.

9. The Law * reveleth our syns which lay hid within vs, & sheweth our weaknes to be greater then we could imagine. For first we are † alive (in our own conceyt) without the law, and wil not stick to say ‖ *Al that the Lord commandeth, we wil doe.* But when he speaketh, we ¶ can not endure to hear the law at his mouth, but run away. Or

* Rom. 3. 20.

† Rom. 7. 9.

‖ Exod. 19. 8

¶ Exod. 20. 19 21. Deut. 5. 5

if

if we do receiv it, it is with a vail
* over Moſes face, not diſcerning
the true nature of the Law which
is ‡ ſpiritual, or end of the ſame,
which is to † bring vs to Chriſt:
but in hypocriſie, with hollow and
covered harts, imagining the out-
ward obſervation therof howſo-
ever it be, to be ſufficient. But when
it cometh in deed to our cõſcience,
we die, ‖ for ſyn (which we thought
was dead) reviveth, and ‡ taking
occaſion by the cõmandemẽt, de-
ceiveth vs, and therby ſlayeth vs;
and when the law ſayth *Thou shalt
not lust*, ſyn ‡ worketh in vs al man-
ner of luſt. And as the Iſraelites
having heard the thundring voyce
of the Lord from heaven, forbid-
ding them to have any other Gods
before his face; did before forty
dayes were expired, forget both
their ‖ promiſe, and their † fear, &
‖ God himſelf their ſaviour, and

* *Exod. 34. 30--33.*
‡ *Rom. 7. 14.*
† *Gal. 3. 24.*
‖ *Rom 7. 9.*
‡ *Verſ. 11.*
‡ *verſ. 8.*
‖ *Exo. 19. 8.*
† *Exo. 20. 18. &c.*
‖ *Pſal. 106. 21.*

*Exo.32.7,8, * made them Gods of metall: ſo is it with vs al, when the cõmandement cometh, ſyn aboundeth † Rom.7.13. and † appeareth to be ſyn, yea out of meaſure ſynfull. And becauſe the wages of ſyn is death, the law ‖ Rom.4.15. alſo ‖ cauſeth wrath, which is * reveled * Rom.1.18. from heaven againſt all vngodlines and vnrighteouſnes of men. Then are we caſt down with fight and horror of our wretched caſe; and the moré we ſtrive to rid our ſelves out of theſe ſnares of hel, the faſter we are intangled: ‡ Rom.7.14. for we find our ſelves ‡ carnal, & ſold vnder ſyn; ſo as if we have ° Rom.7.18. wil to do good, yet ° finde we no meanes to performe it; and without Gods grace we can neyther † Philp.2.13 † wil nor doe. VVherefore we ‖ crie ‖ Rom.7.24. out vpon our miſery, and ſhould die in deſpayr, wer it not that God did cauſe his favor in the face of Chriſt to ſhine vpon vs: in whom being

being graffed by faith, we* ar dead to the law, but alive vnto God by beleef in his ſon, who hath loved vs, given himſelf for vs, and liveth in vs. Thus is the law, a light to diſcover, a fyre to burne, a † hammer to break whatſoever in vs is exalted againſt God, & is ‡ a ſcholemayſter to lead vs to Chriſt, that we might be made righteous by him, after that we ar ſtript naked of our own miſconceived righteouſnes; & having our ‖ filthy garments taken frō vs, may be arayed with change of rayment, even that *fine-linen pure and ſhining, which is the righteouſnes of the Saincts.

*Gal. 2. 19. 20.

†Ier. 23. 29.

‡Gal. 3. 24.

‖Zechar. 3. 4.

*Reu. 19. 8.

10. The chaſtiſements of God, † Lev. 26. 39. 40. 41. ‡ Lam. 3. 39. 40. * Pſal. 107. 12. 13. 27. 18. 19. & 78. 34. ‡ Pſal. 119. 67. 71.

ar an other good means to humble our ſtubborne nature, & baptiſed harts: making vs to ſ & trie our wayes, and turn to the Lord; to *crie vnto him in our diſtreſſe; to hav care to learn and keep his

†Deut. 8. 2. his word. By them he † proveth vs, to know what is in our harts, and leeteth vs hav experience both of our own infirmities, and of his power & grace. By them he bringeth vs to an humble ‖ confession & sorrow for our syns, and so delivereth our sowles from going into the pit. By them and our weakes in thē, he teacheth vs to *trust in him & not in our selves. Thus ‡the rod and correction giveth vs wisdome, and wee are chastened for" our profit, that we might be partakers of his holines.

‖Iob. 33. 19. 20—27. 28.

*2 Cor. 1. 8. 9.

‡Pro. 29. 15.

"Heb. 12. 10.

11. And thus God calleth vs out of our selves, from the vnbeleef, blindnes, hypocrisie, hardnes of hart, pride, wantonnes, & all other inordinat affections that do possesse vs, that we may beleev, love, feare and obey him alone; that we may remember and doe al his cōmandements, and be holy

†Num. 15. 40

ly vnto our God He teacheth vs to deny vngodlines and worldly luſts, even ſuch as "fight in our own members; that † our old man being crucified with Chriſt, the body of ſyn may be deſtroyed, & we ſerve ſyn no more. But having 'our ſowles as weanlings with vs, withdrawn from all carnal pleaſures, and having * caſt off every thing that preſſeth down, and the ſyn that ſo eaſily compaſſeth vs about; may delight in the Lord & in his law, depending vpon him alone for life ſuccour and ſalvation; neyther diſpayring for our evill deeds, nor boaſting of our good, but by faith taking hold vpon Chriſt and ſaying, ‡ *Whom have I in heaven but thee? and I deſire none in the earth with thee: my flesh faileth, and my hart, but God is the rock of my hart and my portion for ever.* Then bidding farewell

"*Iam.4.1.*
†*Rom.6.6*
'*Pſal.131.2.*
**Heb.12.1.*
‡*Pſal.73.25.26.*

to the world, and meekly taking
"Ioh.12.25. our crosse vpon vs, as men "hate-
†Apo.14.4. ing our own life heer, to † follow
the Lamb whither soever he go-
eth and shall bring vs, to moun-
taines or deserts, to hunger or
thirst, to cold or nakednes, to trou-
ble of body, or grief of mynd,
to feares or terrours, or even to
the dust of death: knowing that
in all he wil sustein vs, & in the
end, wipe al teares from our eyes,
after we have gone into fyre and
†Psa.66.12. into water, † he will bring vs out
into a welthie place; in our weak-
nes he wil strengthen vs, in our
wants he will reliev vs, in all our
cares, doubts, dangers, & distres-
‡Psal.73.24. ses, he will ‡ guide vs by his coun-
sel, and after receive vs to glorie.

12. But these things ar so hard vnto
flesh and blood, that the natural
man chooseth rather to remayn stil
in his woeful state, and injoy the
momen-

momentany pleaſures of ſyn, then in ſuch ſtreights and difficulties to folow Chriſt. For it is a heavy thing to renounce and forſake his own affections, to condemne his own wiſdome for fooliſhnes, to reſt wholly vpon Gods word and promiſes, when nothing is ſeen but preſent want & calamitie; to abandon pleaſures, to tame and ſubdue his wanton luſts, to bear cheerfully the reproches and perſecutions of the world, and whatſoever els God ſhal bring vpon him; oftentimes to the loſſe of friends, wife, children, goods, lands and life it ſelf. Therfore this ſtate is in deed †a Denial of our ſelves, & carying of our croſſe dayly: a ‖ Mortification of our earthly members, even a* dayly dying and ‡breathing out of the ghoſt. As the ſacrifices given vnto God were ‖killed, ſalted, and ſent vp in fyre; ſo wee that muſt give vp

† Luk. 9. 23.
‖ Col. 3. 5.
* 1 Cor. 15. 31
‡ Pſa. 86. 15.
‖ Lev. 1. 5. & 2. Ezec. 43. 24.

Rom.12.1. our own bodies for a living ſacri-
fice, muſt alſo be ſalted with fyre,
‡Mar. 9 49. as‡ Chriſt hath ſayd. And as him-
ſelf (fulfilling the figure of the ſyn
offrings which were burnt with-
"Heb. 13.11. out the camp,) "that he might ſanc-
12.13. tify vs with his own blood, ſuf-
fred without the gate of Ieruſalem,
ſo muſt we likewiſe go out of the
camp, bearing his reproch; which
†Song.1.3. we never do willingly, til he† draw
Iohn.6.44. vs. For this our new birth, is not
'Ioh,1,13. 'of blood, nor of the will of the
fleſh, nor of the will of man, but
of God; who regenerateth, caleth,
and ſanctifieth his Iſrael, increaſ-
ing them with men like a flock;
*Ezek.36.37. *and as the flock of holineſſes, as
38. the flock of Ieruſalem in their ſo-
lemne feaſts, ſo filleth he deſolate
cities with flocks of men, which
being by the miniſtery of the goſ-
‡Rom.15.16. pel ‡offred vp for ſacrifices, are ac-
Iſa.66.20. ceptable being ſanctified by the
holy

holy Ghoſt.

13. When thus we be changed by the power of Gods graee, and have got the victorie of our ſelves, ſubduing and ruling over our own ſpirits, which as Solomon ſayth "is better then if we wan a city; whē we have hearkned to the crye of the † Voyce that al fleſh is graſſe, & al the grace thereof as the flower of the feild, and when we have found our graſſe to be withered and flower faded, becauſe the ſpirit of the Lord hath blown vpon it: when the ſtrong hold of our imaginations is caſt down, and every ‡ thought brought into captivity to the obedience of Chriſt; when we have diſcerned our ſyns, felt the ſmart of them in our conſciences, * pined away for our iniquities, and ‡ judged our ſelves worthie to be cut off for all our evils; when we have renounced al

"Pro. 16. 32.

†Iſa. 40. 6. 7.

‡2 Cor. 10. 5.

*Lev. 26. 39.

‡Eze. 20. 43

con-

cõfidence in our ſelves, reiected
all our righteouſneſſes " as filthy
clouts, and being humbled vnder
the mighty hand of God, do with
Iob † abhorre our ſelves & repent
in duſt and aſhes: then will hee
look vpon vs and turne our cap-
tivitie, and bring vs into his pro-
miſed reſt, into which we ‡ entring
by faith ſhall there keep the true
Sabbath of God, * ceaſe from our
own works as he did from his, &
wholly give our ſelves to work the
works of God, which is ‡ to be-
leev in him whom he hath ſent,
euen Ieſus Chriſt our " wiſdome,
juſtice, ſanctification, and redemp-
tion, who caleth vs with a holy cal-
ling from the fellowſhip of Satan,
Syn, this world, and our own cor-
ruptions, to the happy communi-
on with himſelf and with his Fa-
ther, by fayth a while on earth;
til we † ſhal behold his face in juſ-

tice

" Iſa. 64. 6.
† Iob. 42. 6.
‡ Hebr. 4. 3. &c.
* ver. 10.
‡ Ioh. 6. 28. 29.
" 1 Cor. 1, 30.
† Pſal. 17. 15.

tice, and when we awake, be ſatiſfied with his image.

O Ieruſalem, waſh thine hart from wickednes, that thou mayſt be ſaved: how long ſhal thy wicked thoughts remayn within thee? Ier. 4. 14.

CHAPT. XI.

Of the Communion that we haue with God, in general

God having graciouſly freed vs from the captivity of Satan, and caled vs out of the world, & from our own corruptions, doth after this take vs neer vnto him, beſtoweth more graces and bleſſings vpon vs, and accepteth again the fruits of his own ſpirit in vs. For he hath ſeparated vs from others, to " receiv vs vnto himſelf, and he wilbe a Father vn-

" 2 Cor. 6. 17, 18.

to

to vs, and we ſhalbe the ſons and daughters of the Lord Almightie.

2. This grace God ſignified to our fathers, when he had freed them from the bondage of
[1] Exod. 19.4. 5.6. Ægipt, ſaying; [1] ye have ſeen what I did to the Ægiptians, and how I caried yow vpon eagles wings, and hav brought yow vnto me: now therfore, if ye wil hear my voice in deed, and keep my covenant; then ſhal ye be my chief treſure above al peoples, though al the earth be mine; ye ſhalbe vnto me alſo a kingdom of prieſts, and a holy nation.

3. The manifeſtation and aſſurance of this grace, is to be
[*] Deut. 29.12 ſeen in that eternal [*] Covenant and Oth which he maketh with
[4] Ger. 13. vs, and wherby he [4] ſtabliſheth vs for a people vnto himſelf, and wilbe vnto vs a God; as he alſo ſware vnto our fathers Abraham

Iſaak

Iſaak and Iaakob. Who were themſelves joyned in league with the Lord, that had ſtabliſhed this everlaſting covenant with Abraham and his poſterity, to [1] be God vnto him, and to his ſeed after him; but hath now fully and finally ratified in Chriſt, and by that new Teſtamental bond confirmed in his blood, wherby he hath covenanted, that * he wilbe our God, and we ſhal be his people: wherupon it followeth that he being ours, and we his, aſſured hereof by faith in his goſpel, we have [†] communion with the Father and with his Son Ieſus Chriſt, to the prayſe of the glory of his grace, & our eternal happines. Whiles he being our God, applieth his [*] wiſdō, [‡] ſtrength, ["] grace, and al other goodnes vnto vs for good: & cauſeth vs agayn to apply* our bodies & our minds, with

[1] Gen. 17. 7.
‡ Heb. 8. 10.
† 1 Iohn. 1. 3.
* Pro. 8.
‡ Pſal. 18. 1. 2
" Pſal. 84. 11.
* Rom. 12. 1. 2

with all the faculties of them, to the honour and ſervice of his majeſtie; and this with ſuch mutuall love, and neer conjunction, as God
"1 Ioh. 4. 16. is ſayd to "*dwel in vs and we in him*;
†Phil. 4. 7. and with ſuch peace, as † paſſeth al vnderſtanding; that not without
‖Pſa. 144. 15 cauſe doth the Pſalmiſt ſing, ‖ *Bleſſed is the people whoſe God Iehovah is.*

4. The perſons whom God admitteth into this gracious cõmunion, are al ſorts of people without
†Gal. 3. 28. reſpect of perſons: † Iewes & Gentiles, bond men and free, male &
‖Pſal. 148. 11 &c. female, ‖ kings of the earth and al peoples, Princes and al judges of the world, yong men & maydens,
*1 Cor. 1. 26. 27. old men and children, * wiſe men and fooles; even as * many as the
*Act. 2. 39. Lord our God ſhal cal. The riches of which grace, Moſes alſo manifeſted vnto Iſrael, when he ſayd;
"Deut. 29. 10 &c. 11. 12. "*Ye ſtand this day every one of you before the Lord your God, your heads of*

your

your tribes, your elders and your officers, al the men of Iſrael, your children, your wives, and thy ſtranger that is in thy camp, from the † hewer of thy wood vnto the drawer of thy water; that thou ſhouldeſt paſſe into the covenant of the Lord thy God, & into his oth which the Lord thy God maketh with thee this day &c. This ample mercy, God ſhewed even then, but hath much inlarged ſince ' by the ſending of his Sō; that it might be ſeen how he is * good to al, and his mercies over al his works; and that * al fleſh might bleſſe his holy name, for ever and ever.

† that is the baſeſt ſervāts. as Ioſ. 9. 23.

' Eph. 2. 11. 17.

* Pſal. 145. 9.

* verſ. 21.

5 The original of this grace to the Saincts, cometh frō the electiō of God, who having ſet ' his delight in them to love thē, choſeth them & their ſeed, to be a precious people to himſelf, above al peoples vpon the earth, and as he ſayth by the Prophet, ' *I hav loved thee with an*

' Deut. 10. 14. 15. and. 7. 6. 7. 8.

' Ier. 31. 3.

everlasting love, therfore with mercy I hav drawn thee. From which furder grace proceedeth; for they being thus drawen, doe * run after him, and * chose him again to be their God, and to serv him; † they chose the way of faith, they chose his precepts. So is ther a willing & joyful covenant made between God and them, by mutual agreement, vpon most holy and happy conditions; which Moses briefly describeth thus: ‖ *Thow hast* ª *made the Lord to say this day,* (that is, thou hast taken promise of, conditioned with, and consequently * hast chosen him,) *to be to thee for a God, and to walk in his wayes and to keep his statutes & his commaundements and his iudgements, and to hearken vnto his voice. And the Lord hath made thee to say this day* (hath conditioned with & ‖ chosen thee,) *to be vnto him for a peculiar people, even as he spake vnto thee, and to keep al his com-*

* *Song.1.3.*
* *Ios.24.15. 22.*
† *Psal.119.30 173.*
‖ *Deut.26.17 18.19.*
ª האמרת
* *so the Greek* εἵλου.
‖ εἵλετο.

commandments, and to set thee high a-bove al nations which he hath made, in prayse and in name & in glory; and that thou shouldest be an holy people to the Lord thy God, even as he hath spoken.

6. The good things communicated with vs of God by that covenant of his grace, the Apostle summeth vp, when he sayth that *his divine power hath given vs al things that pertayn to Life & godlines.* For as he is himself the * Living God, & † giver of life vnto al things; so is he ‖ not the God of the Dead, but of the Living. To the end therfore that we, which wer * dead in treſpasſes and ſyns, and * ſtrangers from the Life of God, through the ignorance that was in vs, and in that eſtate were not his people; might be the † ſons of the Living God, and ‖ heyres of the grace of Life: it was needful that we ſhould receive from him this grace, which

* 2 Pet. 1. 3.
* Ier. 10. 10.
† 1 Tim. 6. 13.
‖ Mat. 22. 32.
* Eph. 2. 1.
* Eph. 4. 18.
† Hoſ. 1. 10.
‖ 1 Pet. 3. 7.

els we could not have from any other; becauſe "with him is the well of life, and in his light ſhall we ſee light; he is †our Life and the length of our dayes, his ‡precepts and his promiſes do quickē vs, and by al *that proceedeth out of his mouth, doth a man live; as that good king Hezekiah confeſſed vpon his recoverie from death, ‖*O Lord by them (men) live, and by all of them (is) the life of my ſpirit; and thou haſt cauſed me to ſleep, and haſt given life vnto me.*

"*Pſal. 36. 9.* †*Deut. 30. 20* ‡*Pſal. 119. 93 50.* **Deut. 8. 3.* ‖*Iſa. 38. 16.*

7. And when we are made partakers of the life of God, then feel we the fellowſhip and cōmunion ſpoken of; and as our life encreaſeth, ſo doth our joy, by the perceiving of our happines; & we "give our ſelves vnto God, as they that are alive from the dead, †walking before him in the light of the living. God alſo himſelf ‡walketh with

"*Rom. 6. 13.* †*Pſal. 56. 13.* ‡*Lev. 26. 12.*

with vs, leading vs *by the rivers of waters, in a ſtraight way wherein we ſhall not ſtumble, and our ſowl ſhalbe as a watered garden; we ſhal have no more ſorow, but ſhalbe ſatiſfied with the goodnes of the Lord; * our hart ſhal live for ever. To the end therefore that we may in ſome ſort diſcern this incomprehenſible grace, let vs conſider ſome principal of the many good things, that God doth give vs perteyning vnto Life and godlines.

*Ier. 31, 9. 12. 14.

‡Pſal. 22. 26.

8. And firſt, for that *Vnderſtãding* is 'a welſpring of Life vnto them that have it; the God of our Lord Ieſus Chriſt, the Father of glory, * giveth vnto vs the Spirit of wiſdome, and revelation through the knowledge of him, wherby the eyes of our vnderſtãding are lightned, and we know what is the hope of his caling, and what the

'Pro. 16. 22.

*Eph. 1. 17. 18.

riches of his glorious inheritance is in the Saincts: so he having ope-
*Psa. 119. 18 ned our eyes, * we see the wonders of his law, & he causeth vs †to
† vers. 27. vnderstād the way of his precepts. This is a special point of the happines of Gods people, above al peoples of the earth that they hav both his Law for a light, and himself for
‡ Ioh. 6. 45. their instructer, and so are all ‡ *the*
* 1 Ioh. 2. 20. *taught of God*, and have * an Oyntment from him that is holy, wher-
‖ ver. 27. by they know al things, and ‖ need not that any man teach them, but as the same anoynting teacheth thē all things. Herevpon the Prophet
v Psal. 119. 102. sayd vnto God, I have not declined from thy judgments, becausse thou didst teach me; and himself sayth
‡ Isa. 48. 17. vnto his people, ‡ I am the Lord thy God, which teach thee to profit, and lead thee by the way that
‡ Isa. 30. 21. thou shouldest goe; & thine ‡ eares shal hear a word behinde thee, saying

ing; *This is the way, walk ye in it*, whē thou turneſt to the right hand, & when thou turneſt to the left. Thus the † ſecret of the Lord is reveled to them that fear him; & his covenant, for to giv them knowledge; he ' openeth their mind, that they may vnderſtand the ſcriptures, he openeth vnto thē the * myſterie of his will, and * filleth them with knowledge of the ſame, in al wiſdom and ſpiritual vnderſtanding, that ſo they may be partakers of his life, as David ſayth, *"Give me vnderſtanding, and I shal live.* And that this grace proceedeth from his covenant, and confirmeth the ſame, himſelf ſheweth when he ſayth; † *I will give them an hart to know me, that I am the Lord; and they shalbe my people, and I will be their God.*

† *Pſal. 25. 14.*

' *Luk. 24, 45.*

* *Eph. 1. 9.*

* *Coloſ. 1. 9.*

" *Pſal. 119. 144.*

† *Ier. 24. 7.*

9. An other of the gifts perteyning vnto Life and godlines, is

"Gen.5.22. Heb.11.5.6. 39. *Faith*; wherby our Fathers "walked with God, pleased him, wrought many good works, obteyned good report, and in the end, the salvation of their sowles. This grace we
†Eph.2.8. have not of our selves, † it is the
*Act.14.27. gift of God, who openeth * the dore thereof vnto his chosen peo-
‡Tit.1.1. ple, which therefore is caled ‡ *the faith of Gods elect*; and wondrous is the force thereof in our sowles,
"Mark.9.23. for by it "all things are made pos-
†1 Thes.5.8. sible to vs, it is our † brestplate, &
†Eph.6.16. it is our † shield wherby we quench all the fyrie darts of the Divil; it
*1 Iohn.5.4. is the * victorie wherby we over-
‡2 Cor.5.7. come the world; by it we ‡ walk, whiles we are pilgroms here on earth, and absent from the Lord;
"Rom.11.20. by it we stād "in the grace & favour
†Gal.2.20. of God, by it † we *Live*, by it our
†Act.15.9. God doth † purifie our harts, and
*1 Pet.1.5. through it * doth keep vs by his power vnto salvation.

This

10. This Faith, doth alwayes respect the word of God, † from whence it ariseth, and by which it is wrought in vs through his Spirit: which therfore is caled, *the* ‖ *word of faith*, and is no vayn word concerning vs, but is * our *Life*. It looketh also vnto al Gods oracles, teaching vs to beleev ‡ al things that are written in the law and prophets, and † in the gospel. It causeth vs to apprehend Gods ancient mercies shewed to our fathers, as belonging also to vs; for so we learn of the Apostles, to apply the ‖ promise of Gods presence and continued favour with Iosua; his * imputation of justice vnto Abraham; the ‡ boldnes and courage of David, vpon Gods assistance; & generally " whatsoever things are writtē aforetyme, as being written for our learning, comfort, and encrease of faith. So

† *Rom. 10. 17.*
‖ *ver. 8.*
* *Deut. 32. 47*
‡ *Act. 24. 14.*
† *Iohn. 20. 31.*
‖ *Hebr. 13. 5. with Ios. 1. 5.*
* *Rom. 4. 23. 24.*
‡ *Psal. 118. 6. with Heb. 13. 6.*
" *Rom. 15. 4.*

alſo wee learne of the Prophets, which ſpake of things done long before, as if they had been ſeene and felt by themſelves. Hoſeas ſayth of Iakob, † God found *him* in Bethel, and there he ſpake *with vs*; the Pſalmiſt ſingeth of Gods bringing Iſrael through the Sea & Iarden, He turned ſea into drie land, ‖ *they paſſed* through the river on foot, there *did we reioyce* in him. According to whoſe examples, we that now live and beleev, becauſe we have received the * ſame ſpirit of faith with the Patriarches, and have obteyned a ‡ like-precious faith with the Apoſtles; may alſo ſay with them, " my welbeloved is mine & Iam his; I ‡ know that my redemer liveth; and I † live by faith in him who hath loved me, and given himſelf for me.

† *Hoſ. 12. 4.*

‖ *Pſal. 66. 6.*

* *2 Cor. 4. 13.*

‡ *2 Pet. 1. 1.*

" *Song. 2. 16.*

‡ *Iob. 19. 25.*

† *Gal. 2. 20*

11. The moſt excellent fruit that we reap of Faith, is our Iuſtificatiõ

in

in the ſight of God, by his grace in Chriſt Ieſus. For whereas two wayes of Life & Iuſtice are ſet before vs in the ſcriptures, the one by keeping the Law of the Lord, even al his precepts, of which it is ſayd, "*The man that doth them, ſhall live by them*; and again, † *This ſhal be our Iuſtice before the Lord our God, if we take heed to keep all his commandements, as he hath cõmanded vs*: the other by faith in Chriſt; as it is written, ‖ *God ſo loved the world that he hath given his onely begotten Son, that whoſoever beleeveth in him ſhould not perish, but have everlaſting life*: the firſt of theſe wayes is ſuch, as no *fleſh can be juſtified by. For though the Law cõſiſteth of * *Living oracles*, and every cõmandement" is holy and juſt and good; yet by reaſon of ſyn that dwelleth in vs, † the ſame cõmandement which was ordeyned *vnto life*, is found

"Rom. 10. 5.
† Deut. 6. 25.
‖ Iohn. 3. 16.
* Gal. 2. 16.
* Act. 7. 38.
" Rom. 7. 12.
† Ver. 10.

found to be vnto vs to death. For
† Rom. 7. 11. † syn taketh occasion by the com-
mādemēt, & deceiveth vs, & therby
killeth vs; as when the Law sayth,
‖ ver. 8. *Thow shalt not lust*, ‖ syn worketh in
vs al maner of lust; so the Law is
the life and strength of syn, in vs
that ar carnal and sold vnder syn;
* ver. 13. and syn * is made out of mesure
synful by the commandement, &
4 Rom. 5. 20. the ‡ Law entred that the offence
" Gal. 3. 21. might abound. Therfore " can it
not giv vs Life, neyther was it gi-
ven to that end, but was added
vnto the promise of grace by
† Ver. 19. Christ, † because of the transgressi-
‖ Rom. 3. 20. ons; and by it cometh ‖ the know-
ledge of syn; it also condemneth
* Gal. 3. 10. and curseth * al syn and synners,
‡ Gal. 2. 19. and ‡ through it are we *dead* vnto
it, that we might *live* vnto God.
For the terrours therof tormenting
our synful sowles, we ar forced to
seek refuge from Gods wrath in
some

ſome other, which we can not find † in any but in Chriſt, whom God hath propoſed to be the reconciliation for al our ſyns, whom we apprehend by faith; & vntil faith come ar ‖ kept faſt, and as it were locked vp vnder the Law, wherof we, have this excellent vſe and benifit, that it is a * *child-leader* or *ſcholemayſter*, to bring vs vnto Chriſt. In whom the juſtice of God is ſatiſfied for al our treſpaſſes by his death on the tree wheron he was made a ‡ curſe for vs, and redemed vs from the curſe of the Law. And ſo our ſyns which were imputed vnto him, ſhal no more be imputed vnto vs, but forgiven for his ſake, and that bleſſednes cometh on vs which is written, † *Bleſſed ar they whoſe iniquities ar forgiven, and whoſe ſyns ar covered, bleſſed is the man to whom the Lord imputeth not ſyn.* Yea God, tas he imputeth

† *Act. 4. 12.*

‖ *Gal. 3. 23. 24.*

* παιδαγωγὸς.

‡ *Gal. 3. 13.*

† *Rom. 4. 7. 8*

imputeth not but pardoneth ſyn,
† *Verſ. 6.* ſo doth he impute † juſtice or
righteouſnes to vs without works
of ours; becauſe Chriſt fulfilled
al righteouſnes for vs that beleev,
‖ *Phil. 3. 9.* and we ſhalbe found in him ‖ not
having our owne juſtice which
is of the Law, but that which is
through the Faith of Chriſt, even
the juſtice which is of God through
* *Abraham.* Faith. To teach vs this, the * firſt
Gen. 15. 6. man whom Moſes mentioneth to
have *beleeved the Lord*; he preſent-
ly adorneth with this grace, that
God *imputed that to him for juſtice.*
‡ *Rom. 4. 16.* And he being made the ‡ Father
of al beleevers; that is written
† *Verſ. 23. 24* † for vs alſo, vnto whom Beleef
ſhalbe imputed for *Juſtice* in like
‖ *Rom. 3. 28.* weiſe. Thus are we ‖ juſtified by
Faith, without the works of the
Law; yea Faith is come in place
of al good works, as Chriſt hath
* *Ioh. 6. 29.* ſayd, **This is the work of God, that*

ye

ye beleev in him whom he hath sent; this also is his commandement, *that we beleev in the name of his Son Iesus Christ; whom he that hath, "hath *Life*, & he that hath not the son of God hath not Life: but who so* trusteth to his own righteousnes, and committeth iniquity shal surely die, as sayth the prophet. Thus live we by faith in Christ, and that heavenly oracle is fulfilled, * *The iust shal live by his faith.*

*1.Ioh.3.23.
"1 Ioh. 5.12.
*Ezek.33.13.
*Hab.2.4. Gal.3.11.

12. This Life and grace, is one condition of that everlasting covenant which our God hath made with vs, and sayd † *I will be merciful to their vnrighteousnes, and will remember their sins and their iniquities no more.* And being thus iustified by faith, we ‖ have peace towards God through our Lord Iesus Christ, whom he * hath given to be our covenant and our light;

† Heb.8.12.
‖ Rom.5.1.
*Isa.42.6.

he

4 Psal. 51. 9. he * hideth his face from our syns, and wipeth away al our iniquities,
† Iob. 33. 24. and sayth † deliver them that they goe not down into the pit, for I have found a ransom. Yea now
‡ Num. 23. 21 he ‡ seeth no iniquitie in Iaakob, nor transgression in Israel; the Lord his God is with him, and the joyful showt of a king is among them;
though the syns of Iudah be sought
* Ier 50. 20. for, * they shalbe no more found, for the Lord is merciful to them
* Isa. 4. 4. & 44. 22. 23. whom he reserveth, he * hath washed the filthines of the daughters of Sion, their transgressions
are put away as a clowd, and like
† Mic. 7. 19. a mist, their syns ar al † cast into the bottom of the sea. For this,
the Saincts doe triumph and say,
‡ Rom. 8. 33. ‡ who shal lay any thing to the charge of Gods chosen? it is God that justifieth, who shal condemn?
" Psal. 71. 16. we wil " goe forward in the strength of the Lord God, we wil make

mention

mention of *thy Iuſtice*, even of *thyne onely*. And thus is fulfilled the ſaying of the prophet ‖ *The whole ſeed of Iſrael ſhal be Iuſtified, and glory, in the Lord.* ‖Iſa. 45. 25.

13. Yet is their alſo further grace perteyning to life and godlines given vs of God, even our *Sanctification*; whervnto he hath * caled vs, and which we attayn vnto † by fayth in Chriſt. For the grace of God, that bringeth ſalvation vnto al men, and hath appeared; doth ‡ teach vs that we ſhould deny vngodlynes & worldly luſts, and that we ſhould live ſoberly and righteouſly and godly in this preſent world, and not ‖ continew ſtill in ſyn, that grace may abound. VVe are the people of* Gods holynes, and he wilbe * halowed among vs, he the Lord doth ſanctify vs; he powreth † clean water vpon vs that we may be *1. Theſ. 4. 7. †Act. 26. 18. ‡Tit. 2. 11. 12. ‖Rom. 6. 1. *Iſa. 63. 18. †Levit. 22. 32. †Ezek. 36. 25.

†Heb.10.22 clean, † ſprinkled in our harts from an evil conſcience, and waſhed in our bodies with pure water;

‖Ezek.36.26 he ‖ taketh away the ſtony hart out of our body, and giveth vs an

verſ.27 hart of fleſh, he putteth his ſpirit within vs, and cauſeth vs to walk in his ſtatutes, to keep his judgements and doe them, that

¶Ezek.37.23 we be ¶ polluted no more with our abominations, nor any of our tranſ-

§ Levi.19.2. greſſions; and ſaith vnto vs † *ye ſhalbe holy, for I the Lord your God am holy.* And this is an other condition of his gracious covenant

‖ Heb. 8.10. with vs, as it is written, ‖ *I wil put my lawes in their minde and in their hart I wil write them, & I wil be their God, and they ſhalbe my people.*

14. Of this Sanctification ther be two parts, which they that long after Life and to ſee good dayes,

*1. Pet.3.10 11 muſt ſeek; 1 * to eſchew evil, 2 &

10

to doe good. The way to attayn
theſe, is by the * death & burial * Rom. 6. 3.
of the old man, the corruption 4. 6.
of nature; and the reſurrection of
the new: that ſo being †dead vnto † Coloſ. 11
ſyn, we may be alive vnto God
in Ieſus Chriſt our Lord. The old
man or body of ſyn, is the ' whole ' 1 Ioh. 3. 6. 3.
man ſowl and body, as he is born
by nature, even * al fleſh, & al the * Iſa. 40. 6, 7
grace and glory therof, which the 1 Pet. 1. 24.
Spirit of the Lord muſt blow vpon,
and cauſe to fade as the flower
of graſſe, that the man may be
born again, and made a new crea-
ture, even born *of God. To work * Ioh. 1. 13.
this wondrous change in vs', the
Lord giveth two ſpecial graces,
the 1 *Fear* & 2 *Love* of his name;
by the one to reſtreyn vs from
evil, and by the other to allure
vs vnto good.

15. The Fear of the Lord, as
it is the †beginning of wiſdom; ſo † Pſal. 111. 10

† Prov. 14. 27 is it the † welſpring of Life, to avoyd the ſnares of death, & many graces flow from it into our ſowles, of which this is one principal, (as ‖ Prov. 16. 6 Solomon ſheweth,) that ‖ *by the Fear of the Lord we depart from evil.* Therfore is it joyned and com- * Pſal. 5. 7. manded with the * worſhip and ‡ Pſal. 2. 11. ‡ ſervice of the Lord, and is the ſpecial end of the giving of the Law vnto vs, as God ſayd to Moſes, † Deut. 4. 10 † Gather me the people togither, and I wil cauſe them to hear my words *that they may learn to Fear me*, al the daies that they ſhal live vpon the earth. It is joyned in particular with many precepts, for a reſtraynt to keep vs from evil, even againſt ‖ Lev. 25. men; as ‖ Oppreſſe not any man 17. his neighbour, but fear thy God; † verſ. 36. † thou ſhalt take no vſury of thy brother, but ſhalt fear thy God; thou ‡ verſ. 43. * ſhalt not rule over him cruelly, † Lev. 19. but ſhalt fear thy God; † thow ſhalt 32.

honour

honour the perſon of the old man,
& fear thy God; † thow ſhalt not † verſ. 14.
curſe the deaf, nor put a ſtumbling
block before the blind, but ſhalt
fear thy God. It is alſo the end
and effect of the Goſpel, wherby
God ' giveth vs one hart and one ' Ier. 32. 39.
way that we may fear him for ever, 40.
and putteth his Fear in our harts
that we ſhould not depart from
him, but being careful & circum-
ſpect in al our wayes, knowing * the * 2. Cor. 5. 11.
terrour of the Lord, before whoſe 10.
judgement ſeat we muſt al appear
to receiv according to our works,
and into whoſe hands it is * a fearful * Heb. 10. 31.
thing to fall: may therfore paſſe
† the time of our pilgrimage in † 1. Pet. 1. 17.
fear, clenſing our ſelves from al
filthines both of fleſh and ſpirit,
' growing vp vnto ful holines in ' 2. Cor. 7. 1.
the Fear of God, and making
an end of our ſalvation ' in fear & * Phil. 2. 12.
trembling; our fleſh trembling (as

did Davids) † for fear of the Lord, and we being afrayd of his judgements. His mercies also are shewed vs to this end, as it is written, ‖ *Mercy is with thee that thou mayst be feared.* This grace God giveth to his Saincts, to humble them, that they be * not high-minded, but may walk in reverence before him, and their harts be * in his fear continually, that ‡ it may go wel with them and with their children for ever; for he that † feareth the commandement shalbe rewarded. By this grace hav his people communion with him, and feel his goodnes, for ‖ the eye of the Lord is vpon them that fear him, & trust in his mercy; † he delighteth in them, he wil fulfil * the desire of them, and nothing * shalbe wanting vnto them, as he hath promised by his prophet; † their sowles shal dwel in good, their seed

† *Psal. 119. 120.*

‖ *Psa. 130. 4*

* *Rom. 11. 20*

* *Pro. 23. 17*

‡ *Deut. 5. 29*

† *Pro. 13. 13*

‖ *Psal. 33. 18*

† *Ps. 147. 11*

* *Ps. 145. 19.*

* *Psal. 34. 9*

† *Psal. 25. 13 14.*

ſeed ſhal inherit the land, and the ſecret of the Lord, and his covenant ſhalbe revealed vnto them. Wherfore vnto man he ſayth, †*Behold the Fear of the Lord is Wiſdome, and to depart from evil is vnderſtanding*; ‖*the reward of humility and the fear of God, is riches and glory & Life.* Vnto this therfore let vs take heed, for in it * is an aſſured ſtrength; by it we ſhal ‡ come out of al extremities that are either too much or too litle; and to † fear God and keep his commandements is the whole man; this leadeth him ‖ vnto *Life*, and being filled therwith, he ſhal continew and not be viſited with evil: that he may know, that **the fear of the Lord is his treſure*, as ſayth the Prophet.

† *Iob. 28, 28*

‖ *Pro. 22. 4.*

* *Pro. 14. 26*

‡ *Eccl. 7. 20. 18. 19.*

† *Eccl. 12. 13*

‖ *Pro. 19. 23*

* *Iſa. 33. 6.*

16. But becauſe the end of the Commandement, is † *Love*, out of a pure hart, and of a good cõſcience & of faith vnfeighned, &

† *1 Tim. 1. 5.*

‖ Rom. 13. 16 Love is the ‖ fulfilling of the Law: therfore hath God compriſed his whol wil touching our Sanctification and obedience in two pre-
* Mat. 22. 37 cepts, 1 Thow ſhalt * Love thy Lord thy God, with al thy hart, with al thy ſowl, and with al thy
* verſ. 39. mind; & 2 Thou ſhalt * Love thy
† verſ. 40. neighbour as thy ſelf; on † theſe two commandements hangeth the whol Law, and the Prophets. As
‖ Pſal. 97. 10 evil therfore is to be ‖ hated and eſchewed, ſo that which is good
* Amos 5. 15. ought * to be loved, and ‡ cleaved
‡ Rom. 12. 9. vnto: the head and fountain of al
‖ Luke 18. 19 which good, is onely ‖ God himſelf; who firſt is to be loved, and above all; but hath given vs this
* 1 Ioh. 4. 21 commandement, * that he which loveth God, ſhould love his brother alſo.

17. And as we have of him this Law of love, ſo have we from him the grace to love both him & his

Law

law, and shal from him receive the fruit therof which is Life. This Moses shewed Israel of old, saying, ‖*The Lord thy God wil circumcise thyne hart and the hart of thy seed, that thou mayst Love the Lord thy God with al thy hart and with al thy sowl, that thou mayst Live.* Thus we love him, *because he loved vs first, and hath inclined our harts & drawn vs after him. Again because as Christ sayth, ‡he that hath his cõmandements and keepeth them, is he that Loveth him; therefore have we this rule & direction given vs by Moses further, joyning these two togeither, †*Thou shalt love the Lord thy God, and shalt keep that which he commandeth to be kept; that is, his ordinances and his lawes and his commandements alway.*

‖ *Deut. 30. 6*

* *1 Ioh. 4. 19*

‡ *Ioh. 14. 21*

† *Deut. 11. 1*

18. From this ariseth much cõfort to the Saints, which finding themselves affected with the Lov

of God, & feeling his love ‖ shed abroad in their harts by the holy Ghost which is given vnto thē, do grow in this grace, & * keep themselves in the love of God, looking for the mercy of our Lord Iesus Christ vnto eternal life. They ‡ love his commandements above the finest gold, & therfore have † much peace, and shal have no hurt or scandal; their ‖ delight is in his cōmandements which they have loved, their ˇ hands also doe they lift vp vnto them; and herevpon doe expect to be ‡ quickened and conserved in life according to the loving kindnes of the Lord, who † preserveth al them that love him, ‖ keepeth covenant and mercy towards them, and causeth al things to * work togither for the best vnto them. For *God ‡ is Love* (as sayth the disciple † whom Iesus loved,) and *he that dwelleth in love*

‖ Rom. 5. 5.
* Iude, 21.
‡ Psal. 119. 127.
† vers. 165.
‖ vers. 47.
ˇ vers. 48.
‡ vers. 159.
† Psal. 145. 20.
‖ Dan. 9. 4.
* Rom. 8. 28.
‡ 1 Ioh. 4. 16
† Ioh. 21. 20. 24.

dwelleth

dwelleth in God, and God in him; and † grace ſhalbe vnto al them that loye him, vnto immortalitie. Moſes in ſpirit foreſeing this, ſayd vnto Iſrael; ‖ I cal heaven and earth to record this day agaynſt you, that I have ſet before you Life & death, the bleſſing & the curſe: therfore chuſe Life that thou and thy ſeed may live; *by loving the Lord thy God*, by obeying his voice, and by cleaving vnto him; for he is thy Life, and the length of thy dayes.

† *Ephe. 6. 24.*

‖ *Deut. 30. 19. 20.*

19. But becauſe our Life † is hid with Chriſt in God, & though now we be the ſonnes of God, ‖ yet it doth not appear what we ſhalbe, but when * Chriſt which is our Life ſhal appear, then ſhal we alſo appear with him in glory, be like vnto him, and ſee him as he is: therfore hath he given vs another grace perteyning to Life

† *Col. 3. 3.*

‖ *1 Iohn. 3. 2.*

* *Col. 3. 4.*

and

and godlines, called † *a living Hope,*
† 1. Pet. 1. 3. vnto which God of his aboundāt mercy hath begotten vs by the resurrection of Iesus Christ from the dead. This vertue respecteth our
1 vers. 4. good that is to come, our 1 inheritance reserved for vs in heaven, yea thither hath it power to come, entring (as the Apostle saith) * into
* Heb. 6. 18. 19, 20. that which is within the vail, whither the forerunner Iesus is for vs entred in, & this Hope we have as an anker of the soul both sure & stedfast, holding it fast in al tempests of tribulations or tentations, knowing (as Salomon sayth) that
‡ Prov. 24. 14. ‡ *ther is an end, and our hope shal not be cut-off.*

20. Ther be two companions and as it were sisters of this grace; 1 Faith & 2 patience; Faith goeth before as the guide and susteyner, being the † substance or ground
† ὑπόστασις. Heb. 11. 1. of things hoped for; as Abraham

by

by faith, even ' above hope, beleeved vnder hope; Patience accompanieth it, and teacheth to wayt, as it is written, * *if we hope for that we see not, we doe with patience abide for it.* And thus is fulfilled that which Isaias sayth, ‡ *he that beleeveth shal not make hast*, and consequently, shal *not* † *be ashamed*; but being assured that ' he which shal come wil come, and wil not delay, * though he tary yet we wayt, as the prophet biddeth vs, because the Father which hath loved vs, hath ‡ given vs everlasting consolation and good hope through grace; and hope † maketh not ashamed; yea we ' rejoyce in hope, as being the thing wherby * we ar saved, & he which is the ‡ God of hope filleth vs with al joy and peace in beleeving, and causeth vs to abound in hope, through the power of the holy Ghost.

' *Rom. 4. 18.*
* *Rom. 8. 25.*
‡ *Isa. 28. 16.*
† *1. pet. 2. 6.*
' *Heb. 10. 37.*
* *Hab. 2. 3.*
‡ *2. Thes. 2. 16.*
† *Rom. 5. 5.*
' *Rom. 12. 12.*
* *Rom. 8. 24.*
‡ *Rom. 15. 13.*

One

21. One of the ſpecial promiſes which the anker of Hope layeth hold vpon, and that by reaſon of the Covenant of God with vs, is *the Reſurrection of the Dead.* For † as God caling himſelf the † God of Abraham Iſaak & Iaakob, when they wer dead vnto the world, but Living vnto him, did teach his people therby, that he would rayſe them vp again from death, as our Saviour ‖ expoundeth his Fathers oracle: even ſo we all that are in the ſame covenant of grace, and have him for our God, do beleev that after our fleſh hath ben ſown in diſhonour, and ſeen corruption, it * ſhalbe rayſed in glory by the power of God; for in our graves, ‡ we ſhal heare the voyce of Chriſt at his appearing, & ſhal come forth vnto the reſurrection of Life. And then ſhall we injoy all the good promiſes in that Citie " which hath

† Exod. 3. 6.

‖ Luk. 20. 37. 38.

* 1 Cor. 15. 43

‡ Ioh. 5. 28. 29

" Heb. 11. 10.

foun-

foundations, whoſe buylder and maker is God, who is not aſhamed of vs to be called *our God*, becauſe the hath prepared for vs a citie. †Heb. 11. 16.

22. Thus have we through the grace of our God, thoſe three heavenly vertues mentioned by † the Apoſtle; *1 an effectual Faith, 2 a diligent Love, 3 and the patience of Hope* in our Lord Ieſus Chriſt; by Faith to beleev the myſteries of life and al his word; by Love to cleav vnto him and keep his commandemēts; by hope to exſpect the fulfilling of al good promiſes which God that cannot lie hath made vnto vs; and theſe three things doe ‖ abide with vs during this preſent life, that walking in them, we may have fellowſhip with the Lord in ſpirit, who having thus decked vs with the garments of bewtie and glorie, with mercy and ſalvation through faith in

† 1 Theſ. 1. 3.

‖ 1 Cor. 13. 13.

* *Eph. 1. 13. 14.* in his name, doth then * *seal* vs with that holy ſpirit of Promiſe which is the *earneſt* of our inheritance, vntil the redemption of the poſſeſſion purchaſed, (the ful redemption of al Saincts,) vnto the prayſe of his glory. For as he hath

‡ *Eph. 1. 4.* ‡ choſen vs in Chriſt before the foundation of the world, that we ſhould be holy and without blame before him in love: ſo having effectually caled juſtified and ſanctified vs of his vnſpeakable grace, he giveth vs alſo certainty and aſ-

† *2. Pet. 1. 10* ſurance of † our election, that we ſhal never fal from, nor be forſaken of him. For the ſeed wherwith we

' *1. Pet. 1. 23* are born anew, is an ' immortal ſeed, which can never die, & this

* *1. Ioh. 3. 9.* ſeed * remayneth in vs, to keep vs from ſyn: and if we ſyn, we have

‡ *1. Ioh. 2. 1.* an ‡ advocate with the Father, even Ieſus Chriſt the juſt, who maketh interceſſion, and prayeth for

for vs that our † faith fail not; he also giveth vs repentance ‖ vnto Life, and worketh in vs godly sorrow for our misdeeds; so we ar renewed by repentance dayly, and revived by faith, knowing that God hath * stablished to himself his people Israel, to be his people for ever, & he is their God, his gifts and caling are ‡ without repentance; he that hath begun his good work in vs, wil † perform it vnto the day of Iesus Christ; for he hath made an ‖ everlasting covenant with vs, that he wil never turn away from vs to doe vs good, and hath put his fear in our harts, that we shal never depart from him; and hath sayd concerning vs by his prophet, * *My people shal never be ashamed*. Thus the † hope of salvation, is for an helmet vpon our heads; for that God hath † not appointed vs vnto wrath, but to obteyn salvation by our Lord Iesus

† Luk. 22. 32.
‖ Act. 11. 18.
* 2 Sam. 7.
‡ Rom. 11. 29
† Phil. 1. 6.
‖ Ier. 32. 40.
* Ioel. 2. 26. 27.
† 1 Thes. 5. 8.
† ver. 9.

Christ, and we rejoyce with joy vnspeakable & glorious, being per-
[1] Rom. 8. 38 39 swaded [1] that neyther death nor life nor Angels, nor principalities, nor powers, nor things presēt nor things to come, nor height nor depth, nor any other creature, shalbe able to separate vs frō the love of God which is in Christ Iesus our Lord.

[2] 2 Cor. 1. 21. 22. 23. Our God it is wᶜ thus [2] stablisheth vs in Christ, & hath anoynted vs, and also sealed vs, and given vs the earnest of his spirit in our hartes, even the spirit of adoption
[3] Rom. 8. 15. whereby we crie vnto him * Abba Father; and of vs he sayth,
[4] Isa. 43. 21. [4] *This people have I formed for my self, they shal shew forth my prayse.* And being thus furnished with his graces, we find & feel the sweetnes of that fellowship and communion, that we hav with him in Christ Iesus and by his Spirit.

24. This communion the scripture

ture ſetteth down by ſimilitude of *walking* and *dwelling together*. For God hath promiſed † *I will walk among you, and I will be your God & ye ſhalbe my people*; and for his habitation, although ‖ he filleth heavens and earth, & the * heavens of heavens ar not able to cõteyn him, being cõſidered in his infinite majeſtye: yet abaſeth he himſelf to converſe with vs that dwel in houſes of clay, as he ſayth by the Prophet, ‡ *I dwel in the high & holy place; with him alſo that is of a contrite & humble ſpirit to revive the ſpirit of the humble, and to give life to them that are of a contrite hart.* Which grace that all the Saincts might take knowledge of, the voice is written which was heard out of heaven to ſay, † *Behold the Tabernacle of God is with men, and he will dwel with them, and they ſhalbe his people, and God himſelf will bee*

† *Lev. 26. 12.*

‖ *Ier. 23. 24.*

* *1 Kin. 8. 27.*

‡ *Iſa. 57. 15.*

† *Rev. 21. 3.*

their God with them. This Tabernacle is the bodies and ſowles of the Saincts, as the Apoſtle ſayth, ' *Ye are the Temple of the Living God, even as God hath ſayd,* * *I will dwell in thē, & walk (with them:) † your body is the temple of the Holy Ghoſt.* On the other ſide, wee are ſayd to walk with God, as did † Enoch, & Noah, and as the Lord requireth of every man that ' *he humble himſelf to walk with his God*; we * dwel in his tabernacle for ever, our truſt is vnder the covering of his wings, & as the Apoſtle Iohn ſayth, † *He that keepeth his commandements dwelleth in him, and he in him.*

1 Cor. 6. 16. * ἐνοικήσω ἐν αὐτοῖς. † 1 Cor. 6. 19. † Gen. 5. 24. & 6. 9. ' Mic. 6. 8. * Pſal. 61. 4. † 1 Ioh. 3. 24.

25. This grace is ſo heavenly and ſupernatural, as it cannot be comprehended by the carnal man; nor embraced & walked in with comfort by ſynners & hypocrites. The naturall man thinketh † *the dwelling of God is not with flesh*; the

† Dan. 2. 11.

vn-

vnbeleeving among the Saincts, in day of their diſtreſſe do ſay, [1]*Is the Lord among vs or no?* The ſynners and hypocrites in Sion, are afrayd ſaying, [†] *Who among vs ſhal dwel with the devouring fyre? who amõg us shal dwel with the everlaſting burnings?* And indeed yᵉ throne of iniquitie [*] hath no fellowſhip with him; but yᵉ pure of hart edure as [‡]ſeing him who is inviſible; they ſing, [†]The Lord of hoſts is with vs, the God of Iaakob is our refuge; they ſerve him and [*] ſee his face, his name is on their foreheads, & they ſay, [‡]It is good for vs to draw neer vntõ God; [~]Lord lift vp the light of thy countenance vpon vs.

[1]*Exod. 17. 7.*
[†]*Iſa. 33. 14.*
[*]*Pſal. 94. 20.*
[‡]*Heb. 11. 27.*
[†]*Pſal. 46. 7.*
[*]*Rev. 22. 4.*
[‡]*Pſal. 73. 28.*
[~]*Pſal. 4. 6.*

26 This converſing of the Saints with God is ſpiritual and myſtical; we walk [†] by faith and not by ſight; faith which is the [1] evidence of things not ſeen. He that is joyned to the Lord [~] *is one ſpirit* ſayth the Apoſtle. Again Gods

[†]*2 Cor. 5. 7.*
[1]*Heb. 11. 1.*
[~]*1 Cor. 6. 17.*

walking with vs is ſtrange and vncouth to the world: for he bringeth vs into many tribulations;
*Pſal.77.19 his way * is in the ſea, his paths in the great waters, and his foot-ſteps ar not knowen; he leadeth vs through the wildernes, through
†Ier.2.6. a deſert and waſt land, † and by
‖Deut.8.15. the ſhadow of death; where ‖ fyry ſerpents are, and ſcorpions, and
*Ver.2. drought, without water; * to humble vs and to prove vs, to know what is in our hart, that he may
*verſ.16. * doe vs good in the latter end;
†Zach.13.9. he bringeth vs through † the fyre, and fineth vs as the ſilver is fined, and trieth vs as gold is tried; & yet he ſayth *It is my people*, & we do ſay, *The Lord is our God.*

27. And hence ariſeth, the comfort of our harts, that alwayes we behold God with vs, yea feel him within vs; and anſwer Amen by faith to al his promiſes. He ſayth

Fear

'Fear not for I am with thee, be not afrayd for I am thy God; we ſay again, *Though I ſhould walk through the vally of the ſhadow of death, I will fear no evill, becauſe thou art with me. He ſayth of every of his Saincts, † I wilbe with him in trouble, I wil deliver him and glorify him; they teſtify & ſay; 'I beheld the Lord alwayes before me, for he is at my right hand that I ſhould not be ſhaken; "gather together on heaps ô ye people, and ye ſhalbe broken in peeces, take counſel togither, yet ſhall it be brought to naught, pronounce a decree, yet ſhall it not ſtand, *for God is with us.* The Patriarchs moved with envie, ſold Ioſeph into Ægypt, but *God was with him* (ſayth the ſcripture,) and delivered him out of al his afflictions. To Iakob God ſayd, "turne again to the land of thy fathers &

'Iſa. 41.10. *Pſal. 23.4. †Pſal. 91.15. 'Act. 2.25. "Iſa. 8.9.10. †Act. 7.9.10. "Gen. 31.3.

to thy kinred, & *I will be with thee*; in his return, he was in dáger & prayed, † ô God of my father Abrahã &c, Lord which saydest vnto me return to thy countrie and kinred, and *I will do thee good*. Thus alwayes ye Saincts assure thẽselves of good by Gods presence with thẽ, and of shelter frõ evil; & count them selves naked and helplesse when he withdrawes his face; as when in displeasure he had moved his Tabernacle † farr off from the host of Israel, and seemed as if he would have walked no further with them; then Moses sayd, ‖ *If thy presence go not with vs cary vs not hence; & wherin now shall it be known that I and thy people have found favour in thy sight? shal it not be when thou goest with vs? so I and thy people shal have preeminence before all people that are on the earth.* Finally, as the Saincts encourage themselves a-

†Gen. 32. 9.

†Exod. 33. 7.

‖ver. 15. 16.

gainst

gainſt their foe, with this, [*] *their shadow is departed from them, & the Lord is with vs, fear them not:* ſo God foretold that when many tribulations ſhould come vpon his people, they then would ſay, [†] *Are not theſe troubles come vpon me, becauſe my God is not with me?*

[*] Num. 14. 9.

[†] Deut. 31. 17.

28 For the preſence of God, & communion of his graces, ſo ſaveth his Saincts out of al adverſities; that no wiſdome counſel or ſtrength of any enimy can hurt, no creature can hinder them frō their happines; the Lord their God ["] who goeth before them, he fighteth for them, and [†] rideth vpon the heavens for their help, the eternal God [ı] is their refuge, & vnder his armes they are for ever, he caſteth out the enemy before them and ſayth, Deſtroy; ſo as wax melteth frō the preſence of the fyre, [ı] the wicked periſh from the preſence of God;

["] Deut. 1. 30.

[†] Deut. 33. 26

[ı] Ver. 27.

[ı] Pſal. 68. 2.

*Psal.41.12. But his people he * vpholdeth in their integritie, and doth set them before his face for ever, both they
4Psa.102.28 and * their seed shal stand fast in
"Deut.32.9. his sight; for they ar his " portion
†Psal.89.15. or inheritance, and they shal † walk in the light of his countenance, he leadeth them with his own
‖Isa.63.12. glorious arm, ‖ dividing the waters before them, to make himself an
*Isa.57.14. everlasting name; he sayth, * prepare the way, take vp the stumbling blocks out of the way of my
4Lev.26.13. people, so causeth he them to * go
"Isa.40.29. vpright, giving "strength vnto him that fainteth, & multiplying might to him that hath no power, and
†ver.31. they † renew strength, they lift vp the wings as the eagles, they run & are not weari, they walk & faint
‖Psal.107.9. not. He suppli[illegible] their wāts, ‖ filling the hungry soul withgood, & satisfying the soule that thirsteth
†Mat.5.6. after † righteousnes; for righteous-

nes

nes ! goeth before him, & ſetteth her ſteps in the way; he * bringeth neer his juſtice, it is not farr off, and his ſalvation ſhal not tarie, for he giveth it in Sion, and his glory vnto Iſrael. ! Pſal. 85. 13. * Iſa. 46. 13.

29. And they again, being a people in * whoſe hart is his law, & knowing that *two cannot walk together* (as ſayth † the prophet,) *except they be agreed*; labour by faith to hav peace with him, aud to walk before him in vprightnes, to walk ! worthy of him, and pleaſe him in al things, being fruitful in al good works, and increaſing in the knowledge of God. For this they hav * promiſed vnto him when they entred into his covenant; & therfore are their ſowles delivered from death, * that they may walk before the Lord in the land of the living. And becauſe to walk † *before God*, is to walk *in his Law*, (as * Iſa. 51. 7. † Amos. 3. 3. ! Col. 1. 10. * Deut. 26. 17 18. * Pſal. 116. 8. 9. † 1 Kin. 8. 25 with 2 Chro. 6. 16.

the

the ſcripture teacheth;) therfore
†Pſa.119.97 †love they the law of the Lord,
it is their meditation continually,
†2 Cor.3.3. and it is written vpon † the table
*Pſal.119. of their hart; their delight is * in
47.48. his commandements which they
have loved, their hands alſo doe
they lift vp vnto them, their mouth
4 ver.46. *talketh of them, their feet "run in
"ver.32. them, their † ſoule keepeth them,
†Ver.167. and they wil ' never forget them;
'ver.93. al their members are given vp as
*Rom.6.13. *inſtruments of righteouſnes to
17. ſerve and pleaſe the Lord, & they
*Pſal.119. *apply their hart to fulfil his ſta-
112. tutes alwaies even vnto the end.
4Iſa.58.8. Thus their 4 righteouſnes goeth be-
fore them, and the glory of the
"Zach.10.12. Lord embraceth thē, he "ſtrength-
neth thē *in the Lord*, & they walk in
†1 Theſ.3.13 his name; their harts being † ſta-
ble and vnblameable in holynes
'Rom.8.1. before him, and there is no ' con-
demnation vnto them, for that they
are

are in Christ Iesus, and walk not after the flesh but after the spirit.

30. And now they eat their bread * with joy, and drink their wine with a cheerful hart, because God accepteth their works, ‡ the words of their mouthes, & the meditation of their harts. They please him and have his blessing even in their civil affayres and " handy labours: the world and † al earthly creatures are subdued vnto them, and they vse them for their service and comfort in the Lord; if they ' eat, it is to the Lord, if they eat not it is to him also, giving God thāks, and doing al things that they doe, * vnto his glorie. So though they be in the world, yet are they not † of the world, and though they ' walk in the flesh yet warr they not, neyther * walk they after the flesh, but being on earth, their * conversation is in heaven, and the

* Eccl. 9. 7.
‡ Psal. 19. 14.
" Psal. 128.
† 1 Cor. 10. 25 26.
' Rom. 14. 6.
* 1 Cor. 10. 31
† Ioh. 17. 14.
' 2 Cor. 10. 3.
* Rom. 8. 1.
* Phil. 3. 20.

†Pro.15.24. the way of Life is † on high vnto them, to avoyd from hel beneath. They ſeek the Lord and his ſtrength, they ' ſeek his face
'Pſal.105.4.
*Pſal.21.6. continually, and with * the joy of his face he maketh them glad, and
†Pſal.31.20. in the † ſecret therof, he hideth them from the pride of men, he keepeth them † as the apple of his
†Deut.32.10.
'Pſal.78.1. eye. He ſayth vnto them, ' Hear my law o my people, incline your ears to the words of my
"Ier.11.4. mouth," obey my voyce and do al things which I command yow, ſo ſhal ye be my people, and I wilbe your God: they anſwer,
*Mic.4.5. al peoples * wil walke every one in the name of his God, and we wil walke in the name of our God for ever and ever; teach vs
*Pſal.86.11. thy way o Lord, * and we wil walk in thy truth, knit our harts to thee, that we may fear thy name. Thus hoping for his glory which is to

be

be reveled, they "purge themſelves "1 Iohn. 3. 3.
as he is pure, and walk in the light,
†as he is in the light, having fellow- †1 Iob. 1. 7.
ſhip one with another, & the blood
of Ieſus Chriſt his Son clenſing
them from al ſyn. And the Lord
'giveth ſtrength vnto his people, 'Pſal. 29. 11.
the Lord bleſſeth his people with
peace; he is as * the dew vnto thē, *Hoſ. 14. 6.
they grow as lilies and faſten their
roots as the trees of Lebanon,
dwelling vnder his ſhadow ‡ they ‡ver. 8.
revive as the corn and flouriſh as
the vine, and ſtil † bring forth †Pſal. 92. 14.
fruit even in their hoary age, and
God is their guid even vnto the
death. Yet then forſaketh he thē
not; but as when they lived, they
lived vnto him, ſo now when they
die, they 'die vnto him & are his; 'Rom. 14. 8.
peace cometh, and * they reſt in *Iſa. 57. 2.
their beds, every one that walketh
before him, til their changing ſhal
come, and they be tranſlated from
death

death to life, to ſee the king in his glory, even God as he is, & to be ſatiſfied with his image.

31. For notwithſtanding al this grace, and communion that we have with God by faith; we ar not perfect, neyther ſhalbe, til we have attayned † the reſurrectiō of the dead: here we ſee through a glaſſe darkly, & not face to face, we know in part onely, and doe grow in grace and knowledge dayly; we behold the, glory of the Lord with open face, but † as in a mirrour, and ar changed into the ſame image from glory to glory as by the Spirit of the Lord. VVe have firſt our infancie, and are ‡ as babes in Chriſt; after we are as * yong men ſtrong in faith, and doe overcome the wicked one; and proceed in riper years, wexing old in faith, and knowledge of him which is from the

† Phil. 3.12. 1. Cor. 13.12

† 2 Cor. 3.18

‡ 1. Cor. 3.1.2

* 1. Joh. 2.14.

the beginning: thus our way ſhineth as the morning light, †that ſhineth more and more vnto the perfect day; and we walk on earth, as did Abram in Canaan, ‡going and iourneying towardes the South. †Prov 4.18. ‡Gen. 12. 9.

32. But of al the wayes & means, wherby we hav communion with God, ther is none more lively, powrful & cõfortable then *Prayer*, wherby we converſe with the Lord moſt neerly, powr out our complaints as children into the boſome of their father, & praiſe his name; ar heard & anſwered of him to y^e glory of his grace, y^e joy of our harts, & the increaſe of our faith, with al vertues and fruits of the Spirit.

33. The ground of this heavenly exerciſe, wherby man is ſo bold as to come vnto the throne of grace, and talk with God, is his commaundment which ſayth, * *Cal vp-* *Pſal. 50. 15.

on me in the day of trouble, I wil deliver
thee, and thou shalt glorify me; ‡ *Call*
‡Ier. 33. 3. *vnto me, and I wil answer thee, and*
shew thee great & mightie things which
thou knowest not. Moreover he wil-
†Phil. 4. 6. leth vs to †be nothing careful, but
in al things to let our requests be
shewed vntò him, in prayer and
suppplicatiõ; with giving of thanks;
1 Thes. 5. 17 18. yea †to pray cõtinually, and in al
things to giv thanks, because this
is the will of God in Christ Iesus
towards vs.

34. To guide vs in this action,
he hath given vs outward instruc-
tion * in his word, that we may ask
* Mat. 6. 5. 9 &c. according to his will; with assurãce,
‡ 1. Ioh. 5. 14 15. that ‡whatsoever we so ask, he hea-
reth vs, and we have the petitions
that we desire of him. He giveth
vs also inward assistance by his Spi-
†Rom. 8. 9. rit which † dwelleth in vs, and is
‖Vers. 15. the Spirit of the ‖adoption of sons
wherby we cry *Abba Father*; which
spirit

ſpirit † alſo helpeth our infirmities, † *Rom. 8. 26.*
(who know not what to pray as we ought,) and it ſelf maketh requeſts for vs with ſighes & grones vnutterable. Thus powring out vpon his people (as he did promiſe,) ‖ the ſpirit of grace & of ſupplications, *תחנונים* ‖ *Zach. 12. 10.*
and furniſhing them with gifts for this heavenly work, he heareth & granteth their requeſts, as David ſayth * *Lord thow heareſt the deſire of the poor, thow prepareſt their hart, thow bendeſt thyne ear.* * *Pſal. 10. 17.*

35. So when we cal vpon the Lord in our trouble and crie vnto our God, † he heareth our voice out of his temple, & our crie comes before him into his ears; yea ‖ before we cal, he anſwereth, & whiles we ſpeak he heareth; for by * the blood of Ieſus we may be bold to enter into the holy place, & * ask the Father in his name, & we ſhal receive that our joy may be full;

† *Pſal. 18. 6.*
‖ *Iſa. 65. 24. Gen. 24. 15.*
* *Heb. 10. 19.*
* *Ioh. 16. 24.*

"Rom. 8. 27. the ſpirit alſo "maketh requeſt for vs, according to the will of God; & he that ſearcheth the harts, knoweth what is the meaning of the Spirit; and the odour of our prayers, †Pſal. 141. 2. cometh vp as the ſweet † incenſe before him, being perfumed with thoſe odours that are offred with ‖Rev. 8. 3. 4. the ‖prayers of al Saincts, out of the Angels hand, that Angel * of the Covenant, who is now at the right §Rom. 8. 34. hand of God, ‡ and maketh requeſt alſo for vs.

36. Thus the Saincts have acceſſe vnto God, and neer cõmunion with him in prayer; (though the "Pſal. 14. 4. wicked "cal not vpon him, or if they call, he † heareth them not.) †Iob. 9. 31. ‖Rev. 5. 8. Their golden ‖ vials are full of odours, they *delight in the Al- *Iob. 22. 26. 27. mighty, and lift vp their faces vnto God, they make their prayer vnto him, and he heareth them, & they ‡Pſa. 118. 21 pay their vowes, ſaying, ‡ I will thank

thank thee for thou haſt heard me, and haſt been my ſalvation, "Bleſſed be God which hath not put back my prayer, nor his mercy frō me. "Pſal.66.20.

37. The fruits that come vnto vs by this holy exerciſe are moe then can be told; there being infinite occaſions from day to day, of making requeſt to the Lord, and filling our mouthes with new ſōgs of prayſe for our ſalvations. Admirable is the force and valour of this actiō, which peirceth the heavens and cometh vnto God, and prevaileth with him, in † whatſoever we ask according to his will, if we ask in faith, & ‖ waver not: for he is neer to al that cal vpon him, *to al that cal vpon him in truth; & fulfilleth the deſire of them that feare him, vnto whō he hath promiſed, * *Open thy mouth wide and I wil fil it.* Herevpon Moſes ſayd, † 1 Ioh. 5. 14. ‖ Iam. 1. 6. *Pſal. 145. 18, 19. *Pſal. 81. 10.

*Deut.4.7. *What nation is so great, vnto whom the Gods come so neer vnto them, as the Lord our God is neer vnto vs, in al that we cal vnto him for? And if he be so neer vnto every one of vs; let vs know also, that it wil be our good to draw neer vnto him, & to say † revive thou vs, and we wil cal vpon thy name, becaus'thou hearest the prayer, vnto thee shall all flesh come; trust in him alwayes ye people, *pour out your harts before him, for God is our hope; ‡our God wil hear vs.

†Psal.80.18.
‖Psal.65.2.
*Psal.62.8.
‡Mic.7.7.

38. By all these things (& many other the like,) we may see how God hath "exalted the horn of his people, which is a prayse for al his Saincts the sons of Israel, a people neere vnto him; vnto whom he hath given †most great & precious promises, that by thē they should be partakers of the godly nature, in that they flee the corruptiō which

"Psa.148.14
†2 Pet.1.4.

is in

is in the world through lust; with whom he so graciously cõmunicateth his goodnes, y' they tast in this world, † of the powers of the world to come, and doe walk in the light of his face, & feel his holy presence with them. Which presence, although it be with every of his Saincts, ‖ in al places wher they become; yet is it most lively seen in their Assemblie, and there * he is very terrible. For this cause did his people ‡ love the habitation of his house, & desired to dwel there al their dayes, that they might behold his bewtie; and being absent from it, their sowles † thirsted for God, saying, *When shal we come and appear before the presence of God?* for they knew his promise which had sayd, *In ‖ every place where I shal put the remembrance of my name, I wil come vnto thee & blesse thee*; they knew God was * in the mids of his sanctuary,

† Heb. 6. 5.

‖ Psal. 139. 3. 8.

* Psa. 89. 7.

‡ Psal. 26. 8. & 27. 4.

† Psal. 42. 2.

‖ Exod. 20. 24

* Psal. 46. 5.

it ſhould not be moved, he would help it very early. But of this holy ſocietie, more is to be ſpoken particularly in another place.

CHAP. XII.

Of the Communion that we have with Ieſus Chriſt our Mediatour.

†1 Tim. 3. 16. IEſus Chriſt being God † manifeſted in the fleſh, is given of the
‡1 Tim. 2. 5. Father to be the onely ‡ *mediatour* between him and vs; and he hath
*Ioh. 5. 27. given him power to *execute judgmēt, in that he is the ſon of Man.
‖Col. 1. 18. He is the ‖head of the body of the
"Eph. 1. 21. 22. Church; in him "all the buylding coupled togither groweth vnto an holy Temple in the Lord, and we all are built togither in him, to be the habitation of God by the Spirit;
†Ioh. 14. 6. he is †the way, the truth, & the life, no man cometh to the Father but

but by him. And of him and his mediation, this Oracle was ſpoken of old to the Saincts; that [1] their Noble-ruler ſhould be of thẽſelves, & their Gouernour (Chriſt) ſhould proceed from the mids of them; & God would cauſe him to drawe neer and approch vnto himſelf, (when he ſhould aſcend [*] and ſit at his right hand to make interceſſion for vs;) for who is he (els) that warranteth his hart to come vnto me ſayth the Lord: And ye ſhalbe my people, and I wilbe your God.

[1] *Ier. 30. 21, 22.*
[*] *Mat. 2. 6.*
[‡] *Dan. 7. 13. Rom. 8. 34.*

2. As we are made the people and ["] portion of God by Chriſt, & brought by him [†] vnto the fellowſhip and glorie of his Father; ſo is there a ſpecial fellowſhip and cõmunion that we have with Chriſt, being caled therevnto of the Father, as it is written, [1] *God is faithful, by whom ye are called vnto the communion of his Son Ieſus Chriſt our Lord.*

["] *Deut. 32. 9.*
[†] *Ioh. 17.*
[1] *1 Cor. 1. 9.*

And that this hath alwayes been the chief end and scope of God in al his Oracles, since the world began, to draw men vnto Christ, & so vnto himself, is †before shewed.

† Chap. 7. sect. 2. 12.

3. The summe of the grace given vs through communion with our Lord Iesus, is cõprised in those words of the Apostle saying, that Christ is of God made vnto vs ‡*Wisdom, and Iustice, and Sanctification, and Redemption.* These things he is vnto vs by vertue of his Mediatorship, which consisteth in the three functions or offices of Prophecie, Priesthood, & Kingdome, committed vnto him by the Father. For frõ the inmost holy place, and from the bosom of the Father, is he come to * declare God vnto vs; he is a * Prophet rayſed vp of the Lord, to speak vnto vs al that he cõmanded him, and him are we willed for to hear; the yles " are to

‡ 1. Cor. 1. 30.

* Ioh. 1. 18.

* Deut. 18. 15

" Isa. 42. 4.

wayt

wayt for his Law. And as he being worthy ‖ obteyned to open the book that is in the right hand of him that ſitteth on the throne, & to looſe the ſeven ſeales thereof; becauſe * all the treaſures of wiſdom, and knowledge ar hid in him: ſo having ‡ made knowen to vs al things that he heard of his Father, having declared and ſtil declaring † his Name by his word and ſpirit, he is the *Power of God and the wiſdom of God vnto vs. And the things which he hath declared are two; 1 the Law to ſhew vs our ſyn, and the evils due for the ſame: 2 the Goſpel to ſhew vs our righteouſnes by grace from God, with the bleſſings that flow therfrō. He alſo being our * great high prieſt or ſacrificer hath taken away our ſyns and al the evils accompanying them, hath redeemed vs † from the curſe of the Law, finiſhed

‖ Rev. 5. 1. 5. 9.
* Col. 2. 3.
‡ Ioh. 15. 15.
† Ioh. 17. 26.
* 1. Cor. 1. 24.
‡ Heb. 4. 14.
† Gal. 3. 13.

‖Dan. 9. 24. nished wickednes, & sealed vp sins, made reconciliatiō for iniquitie, &
*Rom. 5. 17. 18. brought the * gift of righteousnes or Iustice: so by his obedience we ar made just, & †grace shal reigne by
†Vers. 21. justice, vnto eternall life, through Iesus Christ our Lord, whose
‖Heb. 9. 14. blood doth also † purge our consciences from dead works to serv the Living God, and by the same hath
‖Heb. 13. 12. he ‖sanctified his people, and contineweth a Priest for ever, and is both our *Iustice* & *Sanctification*. Finally this our redemtion from evil, and restauration vnto happines, he conserveth & maynteyneth by his mighty power, frō al enemies whō hee hath subdued vnder his owne feet, & wil also subdue vnder ours:
*. Iohn. 12. 15 and is therfore named our *King, whom" al kings shal worship, al na-
"Psal. 72. 11. tions shal serv, who wil ‡ redeem
‡Vers. 14. our sowles from deceit & violence,
†Rom. 8. 23. wil giv vs also the † redemption of our bodie, and cause our last enimy

Death

Death ' to be ſwallowed vp in victorie, & ſo wil be our ful Redemptiō for ever & ever, at his appearing with glorie, in the *day* * *of Redemptiō.* ' *1 Cor. 15. 54.* * *Ephe. 4. 30.*

4. More particularly, touching his *Propheſie* and our communion with him therin; as God gave him * for a witnes to the people, for a Prince and a Commander vnto them; ſo ſhewed he himſelf to be a faithful and true witneſſe, in that he † ſpake to the world, the things which he had heard of the Father. This he did in his own perſon whiles he walked with mē; teaching ' the true meaning and end of al his Fathers Law, and vrging the ſyncere keeping of it in Love; freeing it alſo * from the falſe gloſſes and leaven of the Phariſees, and cutting down their traditions; for the Lord to this end, had made ‡ his mouth like a ſharp ſword; that by the breath of his lips he might

* *Iſa. 55. 4.* *Iohn. 18. 37.* † *Iohn. 8. 26.* ' *Mat. 5. & 6. & 7. chap. &c.* * *Mark. 7. 6. 8. 10. 13.* ‡ *Iſa. 49. 2. & 11. 4.*

might ſlay the wicked. He alſo taught the glad-tidings of the Goſ-
†Luk. 4. 18. &c. pel vnto the poor; therby † healing the broken harted, preaching deliverance to the captives, recovering of ſight to the blind, and the acceptable yere of the Lord: that
‖Iohn. 5. 24. whoſoever ſhould ‖ hear his word and beleev in him that ſent him; ſhould hav everlaſting life and not come into condemnation, but was paſſed from death vnto life. So
*Pſal. 40. 10. he * hid not his Fathers righteouſnes within his hart, but declared his truth and his ſalvation; he conceled not his mercy and his truth from the great congregation, but preached peace and comfort to his people. For God had given him
*Iſa. 50. 4. * a tongue of the Learned, that he might know to miniſter a word in time to him that is weary: grace
†Pſal. 45. 2. † was powred in his lips, and they
‖Son. 5. 13 16 they were like ‖ lillies dropping down

down pure myrrh, and his mouth was ſweet things.

5. As in his own perſon, ſo did he by others publiſh the will of his Father, vſing hereto the miniſterie both of men and Angels. He gave and ſtil giveth the † gifts of miniſtery vnto many men; above al other he furniſhed his Apoſtles with ' power from on high, & ſent them to teach al nations * to obſerv al things whatſoever he had commauned them, (and he had ‡ made known to them al things that he had heard of his Father:) and they faithfully performed their charge keeping † nothing back, but ſhewing mē al the counſel of God, for Chriſt ' ſpake in them: ſo that now we have * the mind of Chriſt, and the word is neer vs, ‡ even in our mouth and in our hart, neyther may we admitt of any † other doctrie though it ſhould be taught by

† Eph. 4. 8. 11
' Luk. 24. 49.
* Mat. 28. 20.
‡ Ioh. 15. 15.
† Act. 20. 27.
' 2. Cor. 13. 3.
* 1. Cor. 2. 16.
‡ Rom. 10. 8.
† Gal. 1. 8.

by Angels from heaven, but that
† Rev. 2. 25. wch we have, we must † hold fast til he come. And Christ it is, that hath alwayes reveled Gods wil vnto the world synce the begining. He it was that preached in Spirit,
1. Pet. 3. 19. 20. † to those that were disobedient in the dayes of Noe; he * sent Esaias
* Isa. 6. 8. 9. with Ioh. 12. 41. to preach vnto Israel, and furnished him with giftes & graces for that work; and stil he sendeth his mes-
* Eph. 4. 12. 13. sengers dayly for * the gathering together of the Saincts, the work of the ministery, and edification of his body, til the worlds end; &
† 2. Cor. 8. 23. they are † his glorie. Finally the heavenly Spirits ar also his messengers for this end and purpose, when he seeth meet so to imploy
† Rev. 22. 16. them, as it is written; † *I Iesus have sent my Angel to testify vnto you these things in the churches.* Thus opening vnto vs by al means, the secrets of his Gospel, our souls ar

com

comforted, for he bringeth vs into his † wine celler, and Love is his banner over vs. †Song.2.4.

6 To assure the world that he was both the wisdome and power of God, he confirmed his doctrine by signes and wonders, doing such works ' as no other man did; even as his words were such as * never man spake, his enimies being judges. He gave also of this power, to such as beleeved in his name and ‡ wer his witnesses; himself working with them,& confirming the word with signes that followed. 'Ioh.15.24. *Iohn.7.46. ‡Mar.16.17. 18.20.

7. Vnto this outward administration, Christ annexeth his inward grace by divine power; making even the Dead " to heare his voice and live, for he hath the †words of eternal life, he openeth 'the harts and causeth attention, he openeth * the mindes and causeth men to vnderstand the scriptures; "Ioh.5.25. †Ioh.6.68. 'Act.16.14. *Luk.24.45.

@Luk.21.15. he giveth them alſo * a mouth and wiſdome, which al their adverſaries are not able to ſpeak againſt, nor reſiſt.

8. Now all this life and grace doth Chriſt cõmunicate with the Saincts, being their Head, & they his members. For firſt the Miniſters of the word, how great gifts or authority ſoever they have, they

"1 Cor.3.22. 23. al" are ours, and we Chriſts, and Chriſt Gods; we are to trye their

†Act.17.11. doctrine by †the ſcriptures, for they

‡2 Cor.1.24. have not ‡dominion over our faith, but are helpers of our joy; and in

"2 Cor.4.2. declaration of the truth "are to approve themſelves to every mans conſcience in the ſight of God. Secondly the Word it ſelf, even al the

4Prov.8.1.2. ſcriptures, are given * vnto vs, and

&c Rom.15. 4. written for our learning and comfort; & this not onely to know for our ſelves, but to teach exhort and

"1 Theſ.5.11. edifie" one another. Therefore is the

the word sayd to be † *graffed* in vs, † *Iam. 1. 21.*
and what by it we do beleeve, we
also may boldly ‖ speak, and freely ‖ *2 Cor. 4. 13.*
*practise, even all that Christ hath * *Mat. 28. 20.*
cõmanded; that as he is a ‡ faithful ‡ *Reu. 1. 5.*
and true witnes, so we also that are
the Lords witnesses with him his
chosen servant, (as "sayth the Pro- " *Isa. 43. 10.*
phet,) may bear a good testimonie
vnto the truth; & having his word
†dwelling in vs plenteously in all † *Col 3. 16.*
wisdome; may thereby our selves
'vnderstand righteousnes & judge- ' *Prov. 2. 9.*
ment, and equitie, and every good
path, and be preserved from the
evil way; and vnto others may im-
part the * honey and milk of Gods * *Song. 4. 11.*
graces that are vnder our tongue:
and having the ‡ high-acts of God ‡ *Psal. 149.*
in our mouth, and the two-edged *6. 7. 8. 9.*
sword (of his * word) in our hands, * *Heb. 4. 12.*
may execute vengeance on the he-
then, corrections among the peo-
ple; binding their kings in chaines,

and their nobles with fetters of yron; this honour is to al his Saincts:

[a] Phil. 2. 15. 16. who [a] holding forth the word of life, do ſhine as lights in the world; Chriſt illuminating them with his glory continually, and making his

[†] Iſa. 22. 5. Church by his *Propheſie*, the [†] *vallie of Viſion*, as of old it was named.

9. Touching his *Prieſthood*, and our communion therewith, two things ar to be conſidered; Firſt What of his grace in his own perſon he hath wrought and worketh for vs; to weet, [†] *the things perteyning to God*, (as the Apoſtle ſpeaketh:) which are, [1] the *Offring of a ſacrifice*, to make reconciliation for our ſyns; and [*] *Interceſsion*, which as our [‡] *Advocate* he maketh with the Father for vs. Secondly, what by his mighty power he graciouſly worketh in vs, and applieth vnto vs; whiles he maketh vs alſo *Prieſts* vnto God his Father, and communicateth

[†] τὰ πρὸς τὸν Θεὸν,

[1] Heb. 5. 1. & 2. 17.

[*] Heb. 7. 25.

[‡] 1 Iohn. 2. 1.

teth with vs his obedience, death, burial, reſurrection, & aſcenſion; ſo cauſing the Bleſſing of God to come vpon vs, (as he is that ſeed in whom al families of the earth ſhal-be bleſſed.) and giving vs comfort and peace. Vnder theſe two heads, are all thinges comprehended, that perteyn to our Iuſtification, & Sanctification, in the ſight of God.

10. Theſe three things of *Reconciliation*, *Interceſſion* and *Bleſſing*; the Prieſts of Moſes law, in ſhadow & figure of him performed of old for Iſrael. The firſt, whiles at the brazen altar, they † offred Burnt- offrings, and For-ſyn; made ‖ attonement, & obteyned forgivnes at the hands of God, for the ſynners: but chiefly when the high-preſt * ſanctified the Moſt holie place, with ‡ blood of the Sacrifice, & made an attonement for the children of Iſrael, for

† Lev. 1. & 4 &c.
‖ Lev. 4. 35.
* 1 Chr. 23. 13
‡ Lev. 16. 2. 15---34.

al their syns once a yere. The secõd, whiles at the † golden altar, he burned sweet incense every morning and evening; and once a yere also, made recõciliatiõ vpon the hornes therof, with the blood of ye Syn-offring; & entred within the veil; putting incense on the fyre in the cẽser before the Lord, that the clowd of the incense covered the Mercy-seat. The third, when having finished his ministerie, the Sacrificer ‖ lifted vp his hãd towards the people, and *Blessed them*; as he was separated of God * *to blesse in his name for ever*, and to ✱ *put his name* vpon the childrẽ of Israel, that he might blesse them, as he had promised.

†*Exod.40.26 27. & 30.7. 8.10.*

†*Lev.16.12. 13.*

‖*Lev.9.22. 23.*

**1 Chro.23. 13.*

✱*Num.6.23. 27.*

11. The truth of these three, are fully performed by the "Apostle and Highpriest of our profession Christ Iesus. For, that he might reconcile vs vnto God, because it was †vnpossible that the blood of buls

"*Heb.3.1.*

†*Heb.10.4.*

and

and goats ſhould take away ſyns, neyther would his Father accept other ſacrifice or offring, then the 'body which he had ordeyned his Son: therefore through the eternal Spirit he offred *himſelf without ſpot vnto God, and gave his ‡ſowle for the ranſom of many, bare "our ſyns in his body on the tree, and by his †own blood entred in once vnto the holy place, (not the holy places made with hands, but 'into very heaven,) and obteyned eternal redemption. So the Lord took away *the iniquitie of his land in one day, (as he had promiſed;) for the ranſom was moſt precious, even of infinite value & effect, ſeeing by the vnion of the Godhead with the manhood in this our High-prieſts perſon, it was the blood of ‡God himſelf, (as the ſcripture ſpeaketh,) wherewith we are purchaſed. Thus Chriſt hath

'Heb. 10. 5. &c.
*Heb. 9. 14.
‡Mat. 20. 28.
"1 Pet. 2. 24.
†Heb. 9. 12.
'Ver. 24.
*Zach. 3. 9.
‡Act. 20. 28.

‖Rom. 5. 10. ‖reconciled vs that were enimies, vnto God by his death; and hath
Heb. 9. 26. put away ſyn, * by the ſacrifice of
*Iohn. 1. 29. himſelf: for he was the *Lamb of God, that taketh away the ſyn of the world; and the propheſie of A-
*Gen. 22. 8. braham was fulfilled, "*God wil provide him a Lamb for a burnt offring, my ſon.*

12. Touching Chriſts *Interceſſion*, as he prayed † for his church when he was on earth, and his Fa-
†Iohn. 17. ther heard him ‖alwayes; ſo now
‖Ioh. 11. 42. being aſcended and ſet at the right
*Rom. 8. 34. hand of God, he ſtil **maketh requeſt* for vs, being therefore entred into
*Heb. 9. 24. very heaven, to appear now *in the ſight of God for vs. Whoſe prayer as it is pure and perfect, ſo prevaileth it with God, and is of vnſpeakable efficacie, to make vs to be accepted. For the Father loveth the Son, and accepteth him better then he did his ſervant Iob, when

he

the prayed for the treſpaſſers. This †Iob.42.8.9.
is that *Angel*, (the ‖Angel or meſ- ‖Mal.3.1.
ſenger of the covenant,) that hath
a *golden cenſer, & much odours, *Rev.8.3.4.
which he offreth with the prayers
of all Saincts, vpon the golden al-
tar that is before the throne; the
ſmoke of which odours, with the
prayers of the Saincts, goeth vp be-
fore God out of the Angels hand:
and vnto his requeſts, which hee
maketh for his afflicted people, the
Lord * anſwereth good and com- *Zach.1.12.
fortable words. Thus our high ſa- 13.
crificer, having the " names of the "Exod.28.
whole Iſrael of God, as it were gra- 9--12.
ven vpon two precious ſtones, and
emboſſed in gold; beareth vs vp-
on his two ſhoulders, for a remem-
brance; and preſenteth vs pure &
holy & juſt, before the Lord.

13. The things towards vs, which
ar his *Bleſſing* and the fruits that fo-
low, he graciouſly communicateth

as a merciful & faithful high prieſt,
†Heb.4.15. † touched with the feeling of our infirmites; being rayſed vp vnto vs
‖Act.3.26. of God, and ſent ‖ *to Bleſſe vs, in turning every one of vs from our iniquities.* And as at the end of his miniſtery vpon earth, he
*Luk.24.50. 51. * liſted vp his hands and bleſſed his diſciples, and then was taken from them into heaven: ſo, continewing ſtil a
*Heb.6.20. & 7.1.7. * prieſt for ever after the order of Melchiſedek, (who met Abrahã & bleſſed him,) he ſtil bleſſeth the children of Abraham; giving and applying the promiſes of the Goſpel, vnto the harts and conſciences
†Num.6.24. 25.26. of his people; even the † favour & protection of God, the light of his countenance, and his peace. So the
‖Gal.3.14. ‖ bleſſing of Abraham cometh on vs through Chriſt Ieſus, who is that
*ver.8. promiſed ſeed, in *whom al nations ar bleſſed; and whom God hath
‡Pſal.21.6. ſet to be ‡ *Bleſſings for ever.* Thus Chriſt

Christ, by *Sacrifice* hath merited, by *Intercession* obteyneth, and by *Blessing* bestoweth and distributeth vnto vs, the love & graces of God his Father, even all things perteyning to life and godlines: that we being partakers of his peace, may again blesse God, even the Father of our Lord Iesus Christ; *which hath blessed vs with all spirituall blessings in heavenly thinges in Christ, as the Apostle sayth. * Eph. 1. 3.

14. The cō nunion of this *Blessing*, is more particularly to be discerned in that honour of *Priesthood*, which is given to al Christians; & the seales of Gods grace, and love towards vs in Christ. For he hath made vs "*Priests* vnto God even his Father, and we as lively stones 'are made a spiritual howse, a holy priesthood, to offer vp spiritual sacrifices, acceptable to God by Iesus Christ. For first, applying him vnto " Reu. 1. 6. ' 1 Pet. 2. 5.

our ſelves by Faith, his ſuffrings
"Iſa. 53.4.5. death & burial are "ours; his righ-
teouſnes, reſurrection, and glorious
victory over ſyn, Satan, Death and
†Rom. 4. 25. Hel, †ours; ſo that we by the blood
& 8. 33.34. of Ieſus, may be bold to enter into
‖Heb. 10. 19, the holy place, (though the Levi-
20. tical Prieſts might * not enter into
*Lev. 16. 2. the ſhadow thereof at al times;) by
the new & living way which hee
hath prepared for vs, through the
‡Heb. 4. 16. veyl that is his fleſh: even ‡ boldly
may we goe vnto the throne of
grace, that we may receiv mercy,
and finde grace to help in tyme of
need. Preſenting vnto God his Fa-
ther and ours, this Lamb that was
ſlayne for our ſyns, who is our
"Heb. 7. 22. "ſurety and our †ſacrifice, by whoſe
†1 Cor. 5. 7. ‖ſtripes wee are healed, by whoſe
‖1 Pet. 2. 24. death * we are reſtored to life, by
*Gal. 2. 20. whoſe ‡ body once offred we are
‡Heb. 10. 10. ſanctified; vpon whoſe "head wee
"Lev. 4. 15. have layd the burden of our ſyns,
and

and by whose † *curse*, we are made the *heyres of blessing*, and of all the riches of Gods grace. †Gal. 3.13. 14.

15. We also † giv vp our own bodies a living sacrifice, holy, acceptable vnto God, which is our reasonable serving of God; so the heavenly Ierusalem is filled with ‖ the Flocks of men, as the earthly once was with Flocks of holinesses or sacrifices external. Our spirits being contrite, our harts humbled and broken for our syns; ar the * *sacrifices of God* also, which he wil not despise. By Christ, we ‡ offer the sacrifice *of Praise* alwayes to God that is the fruit (or † calves) of our lips, which confesse his name, and magnify him with thanksgiving: ‖ this also pleaseth the Lord, better then oxe or heiffer, that beareth hornes, that parteth the hoof. Our * almes and offrings for relief of the poor, especially the ministers of the Gos- †Rom. 12.1. ‖Ezek. 36.38 *Psal 51.19. ‡Heb. 13.15. †Hos. 14.3. ‖Psal. 69.31. *Act. 24.17.

‡Phil.4.18. Heb.13.16. †Phil.2.17, 2 Tim.4.6. ‖Heb.12.4. 16.15 1.10 †Heb 5.4. ‖Iob 3.27, *Rev,5.10. ‡Gal 3.1. "Rom. 15.16. Isa.66.20.

Gospel of Christ: are ‡*an odour that smelleth sweet, a sacrifice acceptable & pleasant to God.* Finally if we be †*poured out* as a drink offring, vpon the sacrifice & service of the faith of Christs church, & do ‖ resist vnto blood striving against syn: we have cause to rejoyce; for precious in y^e sight of the Lord, is the death of his Saincts; & the ‡ soules of such, rest vnder the altar, til the Lord holy and true, doe avenge their blood on thē that dwel on the earth.

16 This honour of *Priesthood*, (which † no man can take to himself, nor ‖ any other thing except it be given him frō heavē,) *Christ giveth vnto vs, of his rich grace by his word & spirit. For as by the preaching of y^e Gospel, he is dayly described in our sight, and among vs ‡ *crucified*: so we by the ministerie of the Gospel, are made " an acceptable offring vnto the Lord, being

being ſactified by the Holy Ghoſt.
His word is a † ſharp two edged ſword, and divideth a ſunder the ſowl and the ſpirit, the joynts and the marow; by it we are taught to ‖mortify our members which are on earth; his ſpirit is as* fyre, where with we being baptiſed, doe alſo ‡mortifie the deeds of the bodie, that we may live, & give our ſelves vp vnto God for a "living ſacrifice. The afflictions that we feel in this world, when for his ſake we † are killed al the day long, & are counted as ſheep for the ſlaughter, doe ‖bear about in our body the dying of the Lord Ieſus, and are alwayes delivered vnto death for Ieſus ſake, that the life alſo of our Lord Ieſus might be made manifeſt in our mortal fleſh: theſe ſerve for furtherances of our ſanctification; by being* partakers of his holines; and make vs as ‡ ſacrifices, and a prey for

† *Heb.4.12.*
‖ *Col.3.5.*
* *Mat.3.11.*
‡ *Rom.8.13.*
" *Rom.12.1.*
† *Rom.8.36.*
‖ *2 Cor.4.10. 11.*
* *Heb.12.10.*
‡ *Gen.15.9. 11.13.*

for the ravenous fowles, whiles we liv ſtrangers here on earth, the land that is not ours, as did Ahrahams ſeed. Thus ar we named † the *Prieſts of the Lord*, and hav authority in ‖ every place *to offer incenſe* vnto his name, and a pure offring, both we and our works, (our ſpiritual ſacrifices,) being acceptable vnto God in Christ Ieſus.

† Iſa. 61. 6.

‖ Mal. 1. 11.

17. To illuſtrate and ſeal vp more aſſuredly our communion with Chriſts Prieſthood, We ar waſhed with water, for a ſigne & aſſurance, of the † forgivnes & waſhing away of our ſyns, and to be as the ‖ laver of our regeneration & new birth; wherby we ar alſo baptiſed * into his death, and buried with him by baptiſme; that like as Chriſt was rayſed vp from the dead by the glory of the Father, ſo we alſo ſhould walk in newnes of life, our * old man being crucified with him

† Act. 3. 38. & 22. 16.

‖ Tit. 3. 5.

* Rom. 6. 3. 4.

* ver. 6.

him, that the body of syn might be destroyed, and our selves be † dead to syn, but alive to God in Iesus Christ our Lord; whom by this symbol we have ‖ put on, and doe bear his name vpon vs, with * the name of the Father and of the holy Spirit. And after this, Christ often feedeth our sowles, with his own ‡ body & blood, which was broken & powred out for our sakes, figured out vnto vs by bread & wine: hereby cõfirming the former grace of remission of syns, and a further growth in Christ continually, into whom we ar incorporate, & have so neer a † communion with him, vnder these visible earthly elements; which we looking past by the eye of faith, seeing and feeding vpon Christ, have "our life by him, doe ‖ dwel in him & he in vs, and shal by him be * raysed vp at the last day, vnto life eternal.

† vers. 11.
‖ Gal. 3. 27.
* Mat. 28. 19.
‡ Mat. 26. 26.
† 1. Cor. 10. 16.
" Ioh. 6. 57.
‖ vers. 56.
* vers. 54.

Q Having

18. Hauing seen how Christ being our *Prophet* informeth vs in al the wisdome of God, and by the *Law* sheweth vs our syn & wretchednes; by the *Gospel*, our justice & happines; and being our *Priest* & *Sacrifice*, hath by himself purged vs frō al syn, & given vs the gift of justice and sanctitie to present vs pure & blameless before God his Father: it remayneth, that we also consider, how he conserveth and mainteyneth this our blessed state; against al enimies, by his mighty power and soveraignty, which as Lord and King he hath over al.

19. This soveraigntie, is set forth by divers titles of honour and dignitie given him in the scriptures; as when he is named Messiah the † *Governour*, *Captaine* or *Fore-leader*; the ' *Ruler*, that is, having dominion right and authoritie, to govern and guide his people; *Michael*

† נגיד
Dan. 9.25.
' משל
Mic. 5.2.
ἡγούμενος
Mat. 2.6.

the

'*the great Prince*; the "*Captaine of the Lords hoſt*; *a maiſter or Commander* to the peoples; *a Potentate* or †*Mighty one*; the ' *king of kings & Lord of Lords*, and " *Prince of the kings of the earth*, the ‡ *Lord of all*, vnto whom is given † *al power in heaven & in earth*, an ' *everlaſting dominion*, & honour and kingdome, that al peoples nations and languages ſhal ſerv him. And he the true "Melchiſedek king of Salem, ſhal reign as‡ king in juſtice, and ſit as † Prince of Peace, vpon the throne of David, & vpon his kingdome; to order it & to ſtabliſh it, with judgement & with juſtice, frō henceforth even for ever.

'Dan 12.1. "Ioſ 5.14. ‡נגיד Iſa. 55.4. †Pſal 45.3. 'Rev. 19.16. *ὁ κύριος Rev.1.5. ‡Act. 10.36. †Mat.28.18. 'Dan.7.14. "Heb. 7.1.2. ‡Iſa.32.1. †Iſa.9.6.7.

20. This *kingdome* of Chriſt, is no earthly Monarchie, nor ' of this world; but ſpiritual and" heavenly: and therfore is more mighty then the kingdoms of the earth, able‡ to beat down, break in peeces, & grind to pouder al adverſe pow-

'Iob.18.36. "Mat. 3.2. ‡Dan. 2.34. 35.44 45. Luk. 20.18.

and domination; whither of this
†Ephe. 6.12. world, or † the ſpiritual wickedneſſes which are in the high places.

21. Therfore alſo is the manner of adminiſtring this kingdom, not worldly nor pompous; but as Chriſt the king himſelf, came vnto
‖Zach. 9. 9. vs ‖ poor, and riding vpon an aſſe;
*Rev. 5.5. and he the * *Lion* of the tribe of Iudah, the root of David, was for
‡ver. 6, to ſee to, like ‡ *a killed Lamb*: ſo menageth hee his kingdome ſtill
†Zach. 4.6. † neyther by an army, nor a Power but by his Spirit; that it cometh
§Luk. 17. 20, 21. not § with obſervation, for men to ſay, *Loe here or loe there*, but is within vs; wielded by the ſpiritual ſcepter of his word (the Goſpel * of the
*Mat. 4.23. kingdom,) and by the almighty working of the Spirit, and therefore conteyneth in it ‖ *myſteries* or
‖Luk. 8.10, ſecrets, that can not be vnderſtood but by the gift of God.

22. Our Lord himſelf, hath ſubdued

ſubdued, and dayly ſubdueth al his foes; the world "he hath overcome; ſyn he hath † condemned and ‖ put-away; Death he hath * aboliſhed; & the Divil that had the power there of, he hath ‡ deſtroyed: neyther ſhal theſe, or any of theſe, ever have dominion over him; but he ſhall reign, til he hath put "all his enemies vnder his feet, and death and hel * be caſt into the lake of fyre.

"*Iohn. 16.33*
†*Rom. 8.3.*
‖*Heb 9.26.*
**2 Tim. 1.10.*
‡*Heb. 2.14.*
"*1 Cor. 15.25*
**Rev. 20.14.*

23. This his power & regiment, he cõmunicateth with his Saincts, two manner of wayes; Firſt by applying vnto them for their beneſit and ſalvation, al that himſelf hath done and doeth; as the Lord ſayth by his prophet † *I wil camp about mine howſe, againſt the army, againſt him that paſſeth by, and againſt him that returneth, & no oppreſſor shal come vpõ them any more*. And as for their ſakes, Chriſt ‖ ſanctified himſelf, ſo for their * comfort he overcame the

†*Zach. 9.8.*
‖*Iohn. 17.19.*
**Iohn. 16.33.*

‡1 Ioh, 3.5. world; to take away ‡ their ſyns, did he appear, when in himſelf ther was
†Dan.12.1. no ſyn; for the † children of the people Iſrael ſtandeth this Michael
‖Rev.12,7.9 10. the great prince, & ‖ fighteth againſt the Dragon and caſteth him out of heaven; wher now is ſalvation, and the kingdom of our God, and the power of his Chriſt; the accuſer of the Saincts being caſt down. Wher-
*Pſal.97,1. fore the Lord being *king*, *the earth may rejoyce, and the multitude
‡ver.10. of the yles be glad; becauſe he ‡ preſerveth the ſoules of his Saincts, he wil deliver them from the hand
"Pſal 72.2,3 of the wicked; hee will "judge the people of God in juſtice, and his poor with equitie, that the mountaynes & the hils ſhal bring peace to the people by juſtice, and in his
†ver. 7. †dayes the righteous ſhall flouriſh, and abundance of peace ſhalbe ſo long as the moon endureth. For
¥Zach, 9,10. the ¥ charets being cut off from

Ephra-

Ephraim and the horſe from Ieruſalem, the bow of the battel ſhal be broken, and he ſhal ſpeak peace vnto the natiõs; but in y^e^ " mornings he wil deſtroy al the wicked of the land, † ſmiting the earth with the rod of his mouth, and ſlaying the wicked with the breath of his lips; woũding ' kings & treading down peoples in the day of his wrath. Therefore the poor ſhall * committ themſelves vnto him, and triumph in his ſalvation ſaying; * *The Lord is king for ever and ever, the hethen are deſtroyed forth of his land*; " *the kingdomes of this world are our Lords, and his Chriſts, and he shal reign for evermore.*

" Pſal. 101. 8.
† Iſa. 11. 4.
' Pſa. 110. 5. Iſa. 63. 6.
* Pſal. 10. 14.
* ver. 16.
" Rev. 11. 15.

24. Secondly he cõmunicateth with his Saincts this grace, to be † *Kings* alſo with him, and to reign on earth: that as himſelf ' ſitteth & ruleth vpon his throne, & is a *Prieſt* vpon his throne, and the counſell

† Rev. 5. 10. & 20. 4.
' Zach. 6. 13.

of peace is between them both: ſo
*Rev.1.6. they whom he hath made *kings & Priests vnto God his Father, be-
*1 Pet.2.9. ing a *kingly prieſthood, even a
"Exod.19.6. "kingdom of Priests and an holy nati-
†Rom.20.6. on; having part †in the firſt reſur-
rection, the ſecond death may hav
no power over them; but being the
Prieſts of God and of Chriſt, and
reigning with him the terme of
yeſes limited; at laſt, whē they have
overcome, may ‖ ſit with Chriſt in
‖Rev.3.21. his throne; even as he overcame, &
ſitteth wᵗ his Father in his throne.

25. This ſpirituall kingdome, wherby the Saincts reign on earth, is firſt over their own ſyns and corruptions; for they are careful to be
*Pſal.18.23. vpright with God, and to *keep themſelves from their wickednes;
‡Mic.7.19. and the Lord ‡ſubdueth their iniquities, that ſyn ſhal "not have do-
"Rom.6.14. minio ouer them, becauſe they are
‖ver.22. ‖freed from it, and made ſervants

vnto

vnto God, having their fruit in holynes, and the end everlasting life. And this victorie whereby they overcome themselves, is greater thē al earthly conquests, according to the true proverb; ‖ *He that is slow to anger, is better then the Mighty man; & he that ruleth his own spirit, (is better) then he that winneth a citie.* Secondly it is over the world, which also they set themselves against, as knowing that it *lieth in wickednes; the wisdom thereof is ‡foolishnes, & cometh to naught; the pleasures of it are "vanitie, and vexatiō of spirit; the sorowes of it work †death; and the amitie thereof is ‘the enmitie of God: therefore flee they the *corruption that is in the world through lust; walking before God as ‡strangers & pilgroms on earth, not loving "the world, nor the thinges that are in the world, which have neyther †satisfying nor

‖ Pro. 16. 32.
* Prob. 5. 19.
‡ 1 Cor. 1. 20 & 2. 6.
" Eccl. 1. & 2. &c.
† 2 Cor. 7. 10.
‘ Iam. 4. 4.
* 2 Pet. 1. 4.
‡ 1 Chron. 29. 15.
" 1 Ioh. 2. 15.
† Eccl. 5. 9.

fruit in thē but being crucified vn-
to it, & it vnto them, they keep thē-
selves vnspotted of it, & free frō yᵉ
bondage & servitude of the same;
they vse it, as though they vsed it
not; they bear with patience al the
reproches & injuries that it offreth;
yea though they be made the gaz-
ing stock & as the filth of the same,
yet are they more then conque-
rours through him that loved thē,
and do fulfil that which is written,
*All that is born of God overcometh the world; & this is the victorie that over-
cometh the world, evē our faith.* Thirdly the conquest of the Saincts is over Satan himself, the prince of this world, and worker of all mischief. Him also they resist stedfast in the faith, and doe overcome him by the blood of the Lamb, & by the word of their testimonie, and love not their lives vnto the death: so that wicked one fleeth

from

from them, and ‖ toucheth them not, for they keep themselves, because they are begotten of God, who wil * tread that adversary vnder their feet shortly, & with him shal be destroyed "the last enemy, Death. And as now, the Saincts doe reigne with Christ on earth, by faith and patience: so then, having † judged the world, and even the Angels; they shal reign ‖ with him in glory, in heaven for evermore.

‖ 1 Ioh. 5. 18.
* Rom. 16. 20.
" 1 Cor. 15. 26
† 1 Cor. 6. 2. 3.
‖ Rom. 8. 17.
2 [illegible]. 2. 12.
1 Thes. 4. 17.

26. To teach vs this Communion with Christ, we have in the scripture many doctrines & similitudes; as that he will make his church a † roller & a new threshing instrumēt having teeth, for to thresh the mountayns, and bring them to powder; & make the hils as chaff: that he ‖ giveth strength and power to his people, making * their horn yron, & their hoofs brasse, & themselves

† Iso. 41. 15.
‖ Psal. 68. 35.
* Mic. 4. 13.

‡Zach. 10. 3. selves ‡ as his bewtiful horse in the
†Ver. 5. battel; that they shalbe as † the mighty men, which tread down (their enimies) in the myre of the
‖Zach. 9. 15. streets in the battel; for ‖ the Lord of hosts shal defend them, & they shal devowr and subdue their foes.
*Psal. 45. 16. That Christ shal *make his children *Princes* throughout all the earth;
‡Rev. 19. 12. & as himself hath ‡ many Crowns vpon his head, so will he cõmunicate them with his Saincts; as the
"Zach. 6. 11. 14. crownes of his figure" Iesus son of Iehozadak the high Priest, were to Helem, Tobijah and others for a memorial in the tẽple of the Lord.
That as Christ is the head corner stone, † vpon which whosoever fal,
†Luk. 20. 17. 18. shal be broken, & on whomsoever it fal, it shal grinde them to powder: so Ierusalem (his church) shall bee
‖Zach. 12. 3. made ‖ a heavie stone for al people al that lift it vp shalbe torne, though al the people of the earth be ga-

ther-

thered togither againſt it. That as Chriſt ſhal * cruſh the nations with a ſcepter of yron, and break them in peeces like a potters veſſel: ſo † he that overcometh and keepeth his works vnto the end; to him will he give power over nations, & he ſhal rule them with a rod of yron, that as potters veſſels they ſhal be broken; even as he received of his Father, "ſo will he give to that man, the *morning ſtarre*.

* *Pſal. 2. 9.*
† *Rev. 2. 26. 27.*
" *Ver. 28.*

27. To illuſtrate this Cōmunion between our Saviour and vs, we have the ſimilitude of an humane bodie, the mēbers wherof by their due joynts and ſynewes ar ſoyned to the head, receiv from it life and motion, and government in al the actions and affayrs: ſo Chriſt † is the head of the body of his church, & communicateth with al the Saincts his mēmbers, ' life and grace, and al good things for their conſervation

† *Col. 1, 18. 1 Cor. 12, 13. &c.*
' *Gal. 2, 20. Rom. 8. 32.*

on. Alſo of a vine or Olive tree,
whoſe branches ar made partakers
*Rom.11.17. of the juice ſap and fatnes * that is
in the root & ſtock: ſo we abiding
4 Ioh.15.1.2, in 4 Chriſt the true vine, doe by
4.5. the juice & moyſture of his grace
live and bear fruits to the prayſe of
God. Agayn as the husband and
wife, ar not two, † but one fleſh; &
†Mar.10.8. the firſt woman ‖ builded of the
‖Gen.2.22. rib of man, was fleſh of his fleſh
and bone of his bone, and ſo did
love & live togither partaking each
with others wel fare: in like manner
are we joyned to the Lord, & made
*1 Cor.6.17. *one ſpirit; he that ‡made vs is our
‡Iſa.54.5. husband, and we are maried to him
Hoſ.2.20. in faith; wherevpon he "nouriſheth
"Eph.5.29, & cheriſheth vs; for we are mem-
30. bers of his body, of his fleſh and of
†Ver.32. his bones; and this is a † great Se-
cret, as the Apoſtle ſayth, which
‖Rev.21.9, they that would behold, had need
20. ‖be caried in Spirit (as was Iohn) to

a great

a great & an high Mountain, there to be ſhewed this *Spowſe* adorned with the glory of God, & al precious ornaments of his Spirit. And ſo greatly doth the King * delight in her bewty, that the words which were ſpoken to the firſt woman Evah, how † *her deſire ſhould be vnto her husband*; are now on the other hand, (as touching the affection of love) applied by the Spowſe vnto him whom her ſowl loveth, ‡ *I am my welbeloveds, and his deſire is towards me.*

* *Pſal. 45. 11.*

† *Gen. 3. 16.*

‡ *Song. 7. 10.*

28. From all that which is before ſpoken, of the Cõmunion that God hath caled vs vnto with his Son, it followeth, that whatſoever juſtice and holines was in Chriſt manifeſted in the fleſh, eyther by nature or by actiõ; the ſame is made † ours by grace and imputation: as on the contrary, whatſoever ſyn & vnrighteouſnes is in vs by nature

† *Rom. 4. 24. 25. & 5. 19.*

or

2 Cor. 5. 21. Psal. 40. 12. or action, the same is made 'his by imputation, and by him is healed and taken away; that it can not be

*Rom 8. 1. 38. 39. we now *should perish, if we hold fast our faith and confidence of rejoycing vnto the end. Whatsoever troubles, sorrowes or tentations, (synonely excepted,) do befall vs in this life; the like have befallen

‡Heb. 4. 15. ‡vnto him, were by him overcome,

"Rev. 21. 4. and shal from "vs, as already they are from him, be done away. Finally whatsoever 'freedom & liber-

'John. 8. 36. Rom. 8. 2 Gal 3. 13. & 5. 1. Lev. 26. 13. 1 Cor. 7. 23. Mat. 17. 25. 27. 1 Cor. 6. 12. & 10. 25. 26. ty, Christ as mā, in ordinarie estate had on earth cōversing amōg men the like hath he given, dayly giveth & confirmeth vnto Christiās; whither we respect the spiritual law of God, or the politick lawes of men, and civil states. For he it is that 'li-

'Gal. 2. 20. *Song 6. 2. veth in vs; himself" is ours, and we

‡Rom. 6. 5. 6. 8. are his, ‡ graffed into his death and resurrection to eternal life: he hath

"Isa. 46. 13. given" his glory vnto Israel; even

the

the †glory that the Father gav him, hath he given vs; that we may be one; as the Father and he ar one, he in vs, and God in him; & wher he is, ‖ther shal we also be to behold his glory; though for the present we walk * by faith and not by sight, and it doth ‡ not yet appear what we shalbe. The cõsideration of which riches of his grace, may cause vs to say with the prophet, † *how great is his goodnes, & how great is his bewtie?* And we may conclude with the last word of Moses the man of God, ‖*Blessed art thou o Israel: who is like vnto thee, o people saved by the Lord, the shield of thine help, and which is the sword of thy glorie? therfore thine enimies shalbe in subjectiõ to thee, & thow shalt tread vpon their high places.*

† Ioh. 17. 22, 23.

‖ Vers. 24.

* 2. Cor. 5. 7.

‡ 1. Ioh. 3. 2.

† Zach. 9. 17.

‖ Deut. 33. 29

Of our Communion with the holy Ghost.

ALthough the fellowship that we have with the holy Ghost, (who is "one with the Father and the Son,) may much be discerned by that which is before spoken of God & of Christ: yet because the scripture speaketh many things of the work of Gods Spirit in vs, and particularly of the † *Cōmunion of the Holy Ghost with vs*; it wilbe for the good and comfort of the Saincts, to consider the graces and benefits that do come vnto them, by this cōmunion also in particular.

"1 Ioh. 5. 7.

† 2 Cor. 13. 13

2. And this the rather, for that the Spirit is the Comforter, (that 'other Comforter or Advocate,) which the Father at Christs request doth give vnto vs for to abide with vs for ever, and chear vs in the absence of our Lord Iesus from vs, (who

'Ioh. 14. 16. παράκλητος.

(who is gone vnto his Father and ours) that we ſhould not be left as *orphans on earth, deſtitute of help and comfort amids our many trials and tribulations. *Ioh. 14. 18.

3. Very great is the grace, & admirable the ſtrength and conſolation, which this Comforter giveth to the Saincts; as the example of the Apoſtles themſelves doth confirm; who al the while that Chriſt was with them in this world, though he ceaſed not to teach & inform thē, to comfort and embolden them, to reprove and blame them, as there was occaſion: yet were they †weak and faint in faith, fearfull of their enimies, forgetful of Chriſts promiſes, without vnderſtanding of his myſteries, and overcaried many wayes with their own infirmities. But when he had ſent-down vpon them "the promiſe of his Father, & endued them with power from on †Mat. 16. 8. 23. & 17. 20 & 20. 22. 24 25. & 26. 31 40. 56. Mark. 16. 14. "Luk. 24. 49.

† Act. 1. 5. high, †baptising them with the holy Ghost: then began they to speak
‡ Act. 2. 4. 11. with ‡other tongues, as the Spirit gave them vtterance, the wonderful works of God; shewed great
* Act. 4. 8. 13. 29. 31. 33. *boldnes in preaching the word, & with great power witnessed the resurrection of the Lord Iesus, and
* Act. 5. 12. 15 41. 42. & throughout the whol book. *many signes and wonders were shewed by their hands, and they ceased not to teach and preach Iesus Christ amongst many troubles; rejoycing that they were counted worthy to suffer rebuke for his name.

4. Neyther vnto them alone was the holy Ghost given, (though the abundance of his graces was powred most plentifully vpon them;) but al that in those dayes, or before, or synce, do beleeve in the Lord Iesus Christ, ar sealed also with the same spirit of promise, & furnished in some mesure with the gifts of the same

ſame. Which grace the Lord himſelf proclaymed in that † laſt and great day of the Feaſt of Tabernacles, ſaying, ‖ *He that beleeveth in me, as ſayth the ſcripture, out of his bel'y ſhal flow rivers of water of life*; ſpeaking this * of the Spirit, which they that beleeved in him, ſhould receiv; for if ‡ any man have not the Spirit of Chriſt, the ſame is not his.

† *Ioh. 7. 37.*
‖ *verſ. 38.*
* *verſ. 39.*
‡ *Rom. 8. 9.*

5. As ther is but † one God and Father of al, and one Lord Ieſus Chriſt; ſo is ther but one and ‖ the ſame Spirit: although for the * diverſities of gifts which that Spirit diſtributeth among the Saincts, the ſcripture ſometime ſpeaketh as of ‡ ſeven Spirits which ar before the throne of God; (ſeven being a ful and perfect number, and ſignifying † *Many*:) and theſe ſeven Spirits be the ‖ ſeven hornes & ſeven eyes, (that is the manifold and abſolute power & providence) of the Lamb Chriſt

† *Eph. 4. 6. 5.*
‖ *1. Cor. 12. 4. 5, 6.*
* *verſ. 8.--11.*
‡ *Rev. 1. 4.*
† *1. Sam. 2. 5. Ier. 15. 9. Prov. 26. 25. 16.*
‖ *Rev. 5. 6.*

Christ Iesus; of whom it was pro-
†Isa.11.2. phesied, that † *the Spirit of the Lord should rest upon him; the Spirit of wisdom, and Vnderstanding; the Spirit of counsel, & of strength; the Spirit of knowledge, & of the fear of the Lord:* of who
‖Joh.3.34. also it was witnessed, ‖ *God giveth him not the Spirit by mesure.*

6. The Spirit, as he was at first *creator of the world, with the Father
*Gen.1.2. Psal.33.6. & ye Son; & †garnished the heavēs:
Job.26.13. so is he stil the † finger of God, that
†Luk.11.20 with Mat.12 28. worketh effectually al his actions,
‖Psal.104.30 ‖creating the creatures, & renewing the face of the earth. And generally as God speaketh vnto men outwardly, by the ministery of his word: so sendeth he also inwardly, motions of his Spirit; against which many struggle, to their just judgement. In the old world *Gods spi-
*Gen.6.3. rit strove in man, as his word was
‡2.Pet.2.5. *preached by Noah; but they †sayd
†Iob,22.15. 17. vnto God, Depart from vs: wher-

fore

fore they were " wrinckled before the time, and the flood was powred out vpō their foundation. Whē Iſrael came out of Ægypt, the Lord ſent before them ' Moſes Aaron & Miriam, to guyd them outwardly by kingdome prieſthood and propheſie; he gave them alſo* his good Spirit to inſtruct them, and Ieſus Chriſt his Son, the † Angel of his face or preſence, ſaved them: yet they both " envied Moſes, and Aaron the holy one of the Lord; and often † provoked, grieved, & tempted God himſelf, and limited the Holy one of Iſrael; they rebelled & ' vexed his holy Spirit, (yᵉ Spirit of yᵉ Lord ' which had given thē reſt;) therefore was he turned to be their enimy, and fought againſt them. In theſe laſt dayes of the Goſpell, we are alſo taught, how ſome that have taſted of the heavenly gift, & ‡ were made partakers of the Holy

" Iob. 22. 16.
' Mic. 6. 4.
* Neh. 9. 20.
† Iſa. 63. 9. Exod. 23. 20. 21.
" Pſa. 106. 16.
† Pſa. 78. 40. 41.
' Iſa. 63. 10.
' ver. 14.
‡ Heb. 6. 4. 5. 6.

Ghoſt; yet fall ſo away that they cānot be renewed vnto repētance. So that even wicked men and reprobates, do often receive * the gifts of the Spirit, whereby they do many great works, yet are not benifited hereby vnto ſalvation: for they have not the grace of God to ſanctifie thoſe gifts, & ſeal thē vp vnto the day of redemption; therfore God ‡ taketh his holy Spirit from them, and ſometyme ſendeth his evil ſpirit in ſted thereof, to vex them, as he did vnto " Saul; & this worthily, ſeing there are of theſe wretches, that do even † deſpite the Spirit of grace.

*Num. 24. 2. Mat. 7. 22. 23.

‡ Sam. 16. ‡ Pſal. 51. 11.

"1 Sam. 18. 10

†Heb. 10. 29.

7. But the Saincts elect of God, have an other manner cōmunion with the Holy Ghoſt; for their help comfort and ſanctification in this life, and aſſurance of life eternall. For, becauſe they are ſons, 'God ſendeth the Spirit of his ſon into

'Gal. 4. 6.

their

their harts, which crieth Abba Father; so they are no more servants but sons, and heyrs also of God through Christ, who hath obteyned of his Father *his Comforter to abide with them for ever, even the Spirit of truth, whom the world cannot receiv, because it seeth him not, neyther knoweth him; but they know him, for hee dwelleth with them, & shalbe in them; their bodies are the Temples of the Holy Ghost. *Gal. 4. 7. *Ioh. 14. 16. 17. 2 Cor. 6. 19.

8. The communion which the Saincts have with the Spirit, is in many particulars; and that from the beginning of their dayes, vnto the end. For Ieremiah † was sanctified, and Iohn Baptist ‡ filled with the Holy Ghost, even from their mothers wombs. And we all that are born of God, have our regeneration and new birth * of the Spirit: & according to his mercy are saved, † Ier. 1. 5. ‡ Luk. 1. 15. * Iob. 3 5.

*Tit.3.5. *by the washing of the new birth & the renewing of the Holy Ghost.

9. The word of God, which is the immortal seed whereby we are begotten, hath alwayes been vttered, explayned, and vnderstood, by means of this Spirit. David testifieth of himself, that "*the Spirit of the Lord* spake in him, & his word was in his tongue: our † saviour Christ, and his Apostles doe witnesse also the same concerning him; so the things that he spake, we must receiv, as the sayings *of the Holy Ghost*. The like is to be minded for *Isaias ‡Michaias, and al other Prophets, by whose hands the Lord "protested among his people *by his Spirit*, for Prophesie (as the Apostle ‖ saith) came not in old time by the wil of man; but holy men of God, spake as they wer moved *by the Holy Ghost*; the Lord Iehovah & ‖ *his Spirit* sent them. Yea Christ himself had the

"2 Sam.23.2

†Mat.22.43. Act.1.16.

‖Heb.3.7. with Psal.95 7.

*Act.28.25.

‡Mic.3.8.

"Neh.9.30. Zach.7.12.

‖2 Pet.1.21.

‖Isa.48.16.

Spirit

Spirit of God put on him, that hee might ſhew judgment to the Gentils; and was anoynted with †the *Spirit*, that he might preach the Goſpel to the poor; and vnto the Apoſtles whom hee had choſen, gave he cõmandements *through*" *the Holy Ghoſt*, who alſo having receiued † *the Spirit which is of God*, ſpake the things that were given them of him, not in the words which mans wiſdome taught, but which' *the holy Ghoſt* did teach them: ſo preached they yᶜ Goſpel vnto the Saincts, **by the Holy Ghoſt ſent down from heauen.*

*Mat. 12.18. †Luk. 4.18. Act. 10.38. "Act. 1.2. †1 Cor. 2.12 'ver. 13. *1 Pet. 1.12.

10. Vnto this Goſpel of ſalvation firſt preached by the Lord, and after cõfirmed by them that heard him; God ‡ bare witnes both with ſignes and wonders, and with diuers miracles and gifts *of the Holy Ghoſt*. For to one (as the Apoſtle ſayth) †was given by the Spirit the word

‡Heb. 2.3.4. †1 Cor. 12.8. 9.10 &c.

word of wiſdom; to an other the word of knowledge, by the ſame ſpirit; to an other Faith, by the ſame Spirit; to an other, the gifts of healing, by the ſame Spirit; to an other the operations of great works; to an other Propheſie; to an other diſcerning of ſpirits; to an other diverſities of tongues; to an other, the interpretatiõs of tõgues: and al theſe things wrought even *the ſelf ſame Spirit*, diſtributing to every man ſeverally as he would.

11. But theſe ſpiritual gifts, though they were powred out vpon many; yet are they not, neyther ever were given vntó al; as it
† 1 Cor. 12. 30 is written, † *Are al doers of miracles? have al the gifts of healing? doe al ſpeak with tongues? doe al interpret?* Agayn, to al that have them, they ar not ſeals of the adoption of Sons; for
‖ 1 Cor. 13. 2. if men have ‖ propheſie, and know al ſecrets and al knowledge; if they have

have al fayth, ſo that they can remove mountayns, and have not Love, they ar nothing. Yet is this * manifeſtation of the Spirit given to every man to profit withall: & as the Apoſtles were Gods witneſſes concerning the things which they ſayd; ſo ‡ was *the holy Ghoſt*, whom God gave to them that obeyed him; the Spirit was one " of the three witneſſes on earth, as the Apoſtle Iohn ſayth.

12. As the myſteric of Chriſt was reveled † to his holy Apoſtles and Prophets by the Spirit, & they preached the Goſpel vnto others, ‖ by the Holy Ghoſt ſent down frō heaven; & as the ordinary permanent officers of the Churches, are made Overſeers * by the Holie Ghoſt, to feed the Church of God: ſo by the hearing of Faith preached, do men ‡ receive the Spirit; which God openly ſhewed, when

* 1 Cor. 12. 13.
‡ Act. 5. 32.
" 1 Iohn. 5. 8.
† Eph. 3. 5.
‖ 1 Pet. 1. 12.
* Act. 20. 28.
‡ Gal. 3. 2.

while

*Act.10.44. while Peter yet was ſpeaking, "the Holy Ghoſt fel on all them which heard the word. And as by the work of the Spirit, the word is received and beleeved; ſo is the ſame

†1 Pet.1.22. alſo † obeyed, kept and reteyned,

‡1 Tim.1.14. ‡*through the Holy Ghoſt that dwelleth in vs.* The Sacraments alſo have by him their effects in vs, as it is writ-

*2 Cor.12.13 ten, * *by one Spirit are we al baptiſed into one body, whither Iewes or Greeks, whither bond or free, and have bene al made to drink into one Spirit.*

13. And having thus our new birth, caling vnto, and ſtabliſhing in the faith, by the work of the holy Ghoſt; we ar further by him confirmed, comforted, emboldned, & aſſiſted, in al our ſpiritual battels againſt Satan, this world, and our

†Eph.3.16. own corruptiõs. For we ar † ſtrẽgthned by Gods Spirit in the inner mã; & being armed with the word

‡Eph.6.17. of God which is the ‡ſword of the Spirit

Spirit, we ſtand faſt; and though the enimy come like a flood, yet *the Spirit of the Lord ſhal chaſe him away*, as ſayth the Prophet. And in rebuking the world, he vſeth great boldnes, convincing † them of ſyn, of righteouſnes, and of judgement: ſo that Gods ſervants ar ful of power † *by the Spirit of the Lord* and of judgement, and of ſtrength, to declare vnto the people their trāgreſſion, and their ſyn; an example wherof we may ſee in ‖ Saul, who being full of the Holy Ghoſt, ſet his eyes vpon Elymas the ſorcerer and ſayd; *O ful of al ſubtilty, & al miſchief, child of the Divil, enimy of all righteouſnes, wilt thou not ceaſe to pervert the ſtraight wayes of the Lord? Now therefore behold the hand of the Lord is vpon thee, & thou ſhalt be blind, and not ſee the Sun for a ſeaſon.* And this courage the Saincts have even before Princes and potentates

*Iſa. 59. 19.

† Iohn. 16. 8. 11.

† Mic. 3. 8.

‖ Paul. Act. 13. 9. 10. 11.

tates of [illegible] earth, that they [illegible]
in Zechariah son of Ieroiada, w[illegible]
[a] 2.Chron.24 20, 21. being clothed with the Spirit, and rebuking the transgressions of the people, was therefore stoned with stones, at the commandement of the king. For the [b] Holy Ghost teacheth them in that howr what they ought to say; wherefore they are to take no thought how or what to answer, but resting vpon the ayd [b] Luk.12.11, 12. [c] Psal.119.46 of Gods Spirit, do boldly say, [c] *I will speak of thy testimonies (Lord) before kings, and will not be ashamed.*

14 But in the Saincts themselves, the Spirit is most mighty in operation for the subduing and sanctifying of their affections, and confirmation of their sowles and spirits in the love & favour of God. For whereas beforetime, some of them were fornicators, idolaters, theeves, covetous, extortioners, [d] 1.Cor.6.9, 10,11. or given to other like vices, [d] they

...ified, but ye are ſanctified, they ar...
...uſtified in the name of the Lord
...eſus, and by the Spirit of God.
And whereas while they were
fleſhly, †having not the Spirit, they †Iude. ver. 19
walked after the fleſh, and fauou- ‖Rom. 8. 4. 5.
red the things that of, & could not 8. 13.
pleaſe God, but were ſubject vnto
death: now hee that rayſed vp
Chriſt from the Dead, doth alſo
quicken their mortal bodies, * be- *ver. 11.
cauſe that his Spirit dwelleth in
them; and ſo is fulfilled that which
in figure God ſayd of old vnto Iſ-
rael; ‡*Ye ſhal know that I am the Lord,* ‡Ezek. 37. 13.
when I have opened your graves, ô my 14.
people, and brought you vp out of your
ſepulchres, and ſhal put my Spirit in you,
& ye ſhal liue. Who then living in
the Spirit, do alſo "walk in the Spi- "Gal. 5. 25.
rit, and †mortify the deeds †Rom. 8. 13.
of the body, not ‖fulfilling the luſts ‖Gal. 5. 16.
of the fleſh, which they have cruci- 24.
fied, but bringing forth the fruits

*Gal. 5. 22. of the Spirit, which are *love, joy,
peace, long ſuffring, gentlenes,
goodnes, faith, meeknes, tẽperance
for when the Spirit is powred vpo
‡Iſa. 32. 15. them from above; then ‡ the wil
dernes becometh a fruitful feild,
ſayth the Prophet.

15. And God wch hath promiſe
to powr water vpon the thirſtie,
floods vpon the drie ground,
"Iſa. 44. 3. "powr his Spirit vpon the ſeed
his Church, and his bleſſing vpo
†Luk. 11. 13. their buds; wil not onely † give th
Holy Ghoſt to them that deſi
him; but alſo continew his gifts
graces for the aſſurance of the
harts; ſo that they ſhall not labo
in vayn, nor bring forth in fear, be
Iſa. 65. 23. cauſe ' they are the ſeed of the bleſ
ſed of the Lord, & their buds wit
*Rom. 5. 5. them. The love of God is *ſhe
abroad in their harts, by the Ho
ly Ghoſt which is givẽ vnto them,
"Eph. 4. 30. and by him " are they ſealed vnto
the

the day of redemption; the ſame
Spirit † beareth witneſſe with their † Rom 8.16.
ſpirits that they are the ſonnes of
God; and hereby they ‖ know that ‖ 1. Ioh. 4. 13.
they dwel in God, and he in them,
becauſe he hath given them of his
Spirit, which is as a * *pawn* or *earneſt* * ἀρραβών
in their harts, whereby they do not 2 Cor. 1. 22.
onely behold the glory of the Lord
with open face, but are ‡ changed ‡ 2 Cor. 3. 18.
into the ſame image, from glory to
glory, as by the Spirit of the Lord.
And this Spirit which they have
received, is not the Spirit of bon-
dage to fear again, (as at the " giving " Exod. 19. 16
of the Law, and looking vpon Mo- & 34. 30.
ſes face,) but is the Spirit of † adop- † Rom. 8. 15.
tion of children, whereby they cry
Abba Father, even the Spirit of
his Son Chriſt, ‖ which God hath ‖ Gal. 4. 6.
ſent into their harts, becauſe they
alſo are ſons, and the " bleſſing of " Gal. 3. 14.
Abrahã is come vpõ them through
Chriſt Ieſus. So Gods good Spi-

*Psal.143.10 rit * leadeth them vnto the Land of righteousnes, and this is a part of his covenant with them, that "*his Spirit which is vpon them*, and "Isa.59.21. his words which hee hath put in their mouth, shal not depart out of the mouth of them or their seed or their seeds seed for ever. Neither wil he hide his face any more from thē † *because he hath powred out his Spirit vpō the house of Israel*, as he hath promised by his Prophet. From which proceedeth vnto the Saints vnspeakable peace comfort & joy which they find and feel, both in the receiving of the word, (as the Apostle sayth ‖ *ye received the word in much affliction with joy of the holy Ghost;*) & in the obedience thereunto in the kingdō of God; which is *righteousnes, and peace, and joy in the holy Ghost.

†Ezek.39.29.

‖1.Thes.1.6.

*Rom.14.17.

16. Amongst other benefits which the Spirit affordeth, this is

one

ne ſpecial, that it helpeth the
ainets infirmities in prayer; who
ls know not what to pray as they
ught, but †the Spirit it ſelf maketh †Rom. 8. 26.
equeſt for them, with ſighs which 27.
annot be expreſſed; & the requeſt
hich he maketh is according to
he wil of God, who ſercheth the
arts, and knoweth what the mea-
ing of the Spirit is.

17. But that the Saincts be not
eceaved, and led aſtray from the
ruth, by any motion, ſuggeſtion,
iſion, revelation, or other means
whatſoever, as from the Spirit of
he Lord; our Saviour hath given
vs a rule, to diſcern the work of his
Spirit, from the deluſion of Satan;
which is this, that his Spirit ‖ *ſpea-*
keth not of himſelf, but whatſoever he ‖John. 16. 13.
heareth he ſpeaketh: that he glorifieth 14.
Chriſt, for he receiveth of Chriſts,
(& * al things that the Father hath * verſ. 15.
ar Chriſts,) and ſheweth it vnto

Christians. Therfore is he the Spi-
‡ vers. 13. rit ‡ of truth, and leadeth into al truth, because he teacheth nothing but according to the word of God
† Iohn. 17. 17. which word is † truth. And by that word must al spirits be tried; by it may be discerned the Spirit of truth from the Spirit of error: and Iosua
‖ Deut 34. 9. though he were ful of the Spirit of wisdome; yet was charged of God
* Ios. 1. 7. 8. to * attend vnto the book of the Law, (for his direction,) to obserue and doe, according to al that was written therin.

18. Finally, the Spirit of God, hath generally in all things wrought much and mightily in and by the
† Exod. 31. 3. 6. Saincts. With this was † Bezaleel filled, in wisdome and in vnderstanding, & in knowledg, & in al workmanship, to find out curious works for the Lords Tabernacle; with this
‖ Num. 11. 25 were the seventy Ancients furnished for the goverment of Israel

and

& propheſied. With the wiſdom of this Spirit, was † Ioſua full, af- †Deut.34.9. Num.27.18. 20.
er that Moſes had put his hands vpon him, & given him of his glo-y, when he ordeyned him to be is ſucceſſor in the kingdome. And what ſhould I ſpeak of al the Iud-ges, as of Othoniel, of Gedeon, of ephte & of Samſon, vpon whom he ‖ Spirit of the Lord came, *clo- ‖Iud.3.10. * לבש רוח Iud. 6.34. & 11. 29. & 13.25 & 14.6.19.
thed them, ſtrengthned them, and proſpered vpon them; whereby they went boldly vnto great bat-els, overcame their enimies, and rent the wilde beaſts that roared vpon them. The Prophets alſo & Apoſtles, were ‡ caried and guyd- ‡Eze 2.2. & 3.14.24. & 37.1. Act.8. 29.39. & 10 19.20. & 13 2.4 & 16.6 7. & 20.22. & 21.4.
ed by the Spirit, in their wayes words, and works; taught whom for to goe to, and from whom to refreyn; and had great intelligence of things "for to come; and in eve-ry citie, the † Holy Ghoſt witnef- "Act.11.28. †Act.20.23.
ſed, ſuch thinges as Gods wiſdom

ſaw good to revele. So that the help which the Spirit miniſtreth to the Saincts, is infinite and incomprehenſible; and they may ſaye to the Lord with the Prophet, [1] *whither ſhal I goe from thy Spirit?* for loe, the wiſdom of God [*] powreth out her Spirit vnto them, & maketh them vnderſtand her words: this [*] Oyntment they have from him that is holy, & do know al things: through the power of the Holy Ghoſt they [4] abound in hope; by the comfort of the Holy Ghoſt, they and the [5] Churches of them are multiplied: and by him the [†] offring vp of the Gentils (by the miniſtery of the Goſpel) is ſanctified: and whatſoever good thing is done among Gods people, is not by an Army nor ſtrength, but [*] by the Spirit of the Lord of hoſts, without which [4] no man can ſay, that Ieſus is the Lord.

[1] *Pſal. 139. 7.*
[*] *Prov. 1. 23.*
[*] *1 Ioh. 2. 20.*
[4] *Rom. 15. 13.*
[5] *Act. 9. 31.*
[†] *Rom. 15. 16.*
[*] *Zach. 4. 6.*
[4] *1 Cor. 12 3.*

Thus

19. Thus ar the Saincts of God, advanced to honour & dignitie, above al peoples on the earth; being themſelves the "Temple of God, & having his Spirit dwelling in them: injoying a moſt holy and happy cõmunion, †with the Father, and with his ſon Ieſus Chriſt, and with 'the Holy Ghoſt; the grace and peace and comfort whereof, paſſeth al vnderſtanding, and can no way be ſufficiently expreſſed, by the tongue or pen of man. And this holy cõmunion with his people God ſhewed of old by his prophet, in theſe gracious words, *"I am with you ſayth the Lord of hoſts with the ‡Word, by whom I covenanted with you when you came out of Ægypt; and my Spirit remayning among you: Fear you not.*

" 1 Cor. 3. 16.

† 1 Ioh. 1. 3.

' 2 Cor. 13. 13

* Hag. 2. 5. 6.

‡ Christ. Ioh. 1. 1.

Al thy works praiſe thee, ô Lord, & thy Saincts bleſſe thee. Pſal. 145. 10.

How the foreseyd communion and peace betweeen God and his Saincts, is sometimes interrupted by their sins: What unrest & trouble, they then feel in themselves; and how their ancient peace is renewed.

†Eccl. 7. 22. 2. Chron. 6. 36

Because ther is † no man just in the earth, that doeth good and sinneth not; and whiles men dwel in these howses of clay, they be compassed about with their own infirmities, tempted of their own concupiscences, and besett with Divils, that alwayes lie in wayt to entrap and devour: it falleth out, that the Saincts of God ar not only assaulted, but oftētimes foyled by their enemies, and do fal into snares, and loathsome trespasses, wherby God is dishonoured, the Divil delighted, & their own harts wounded and distressed.

2. For our knowledge in this life,

life, is but ‖ in part; so that through error & ignorãce we oft do amisse; neyther can any man * vnderstand or discerne those errors. Our affections & lusts are not fully subdued, but do yet ‡ warr in our members; the flesh † lusteth against the spirit, and these ‖ lusts fight against the sowle, & ar as a * law in our members, rebelling against the law of our mind, and captivating vs to the law of syn which is in our members. Our strength is infirme; and though we would do good, yet ‡ find we no means to performe it. Our enemy Satan, is both subtile and strong, and seeketh dayly to circumvent vs, & often prevaileth through our weaknes and vnheedines, that in † many things we syn al, & no man can say ‖ *I hav purified my hart, I am clean from my syn.*

‖ 1 Cor. 13. 9. 12.
* Psal. 19. 12.
‡ Iam. 4. 1.
† Gal. 5. 17.
‖ 1 Pet. 2. 11.
* Rom. 7. 23.
‡ Ver. 18.
† Iam. 3. 2.
‖ Prov. 20. 9.

3. Sometime the pleasures of the flesh, do bewitch and drawe

vs

*Gen. 9. 21. vs into greevous offences; * drun-
‡2 Sam. 11. 4 kennes, ‡adultery, fornication, mur-
1 King. 11. 1. 2. 3. 4. der, and idolatrie it ſelf; ſometime
the bleſſings of God vpon vs, do
"2 Chron. 32. 25. make vs prowd, our "harts are lifted
†1 Chron. 21. 1. 2 &c. vp, we commit † vainglorious acti-
ons, forgetting ' our ſelves, and
'Luk. 15. 13. 17. *God that begate vs, even forſak-
*Deut. 32. 18 15. ing the Rock of our ſalvatiō; ſome-
‡1 Sam. 25. time our affections are ſo ſtirred,
33. 21. 22. 31. that we fal into intemperance † both
32. 33. 34. in word & work, not onely againſt
2 Chro. 16. 10. men, but even † God himſelf; ſom-
Pſal. 106. 32. time feares, doubts, dangers, threat-
33. Act 7. 9. nings, and afflictions, do ' daunt
Gen 49. 7. and diſcourage vs, making the hart
†Ion. 4. 1. 4. 9. &c. to faint, the tongue to deny * and
'Exod. 14. 10. forſwear the truth, the hands ‡ to
Iſa. 7. 2. Mat. 14. 30. 31. work impietie, our faith to quaile,
*Mat. 26. 70. 72. 74. that we forſake Chriſt and † flee a-
‡Ex. 32. 2. 4. 22. 23. &c. way. Yea Gods children have in
†Mat. 26. 56. error and blind zele, perſecuted
the truth and profeſſors thereof,
even killed Chriſt himſelf, & cru-
cified

cified the Lord of Glorie; as the example of ' Saul & ſondrie other elect Iſraelites doth manifeſt. Theſe and many like greevous ſyns do the Saincts ſometimes fall into through their infirmities, (God withdrawing his hand, & leaving them to themſelves,) beſides their ignorances & defaults which multiplie dayly: ſo as they ſurmount in number *the hayres of their heads. And many times ſuch mē lie ſleeping in their ſyns ‡ long, forgetting themſelves in their voluptuous delights; til God awakeneth them of his grace, leaſt they ſhould ſleep the death, and periſh for ever.

' *Act. 9. 1. &c & Act. 2. 22. 23. 29. 36. 38 39.*

**Pſal. 40. 12.*

‡ *As the former examples of the Patriarches ſhew.*

4. He awakeneth vs ſomtime by the ſound of" his word, knocking at the door of our harts; and by his † Spirit wherewith he ' ſtriveth in vs: ſomtime by * corrections & puniſhments for our miſdeedes inflicted vpon our bodies; ſometime by

" *2 Sam. 12. 1--7--13. Act. 2. 37.*

† *Neb. 9. 30.*

' *Gen. 6. 3.*

* *Iob. 33. 16. 17. 19. &c. Ion 1. 17. & 2. 1. 2. &c.*

*2 Sam 24. *20. Psal. 38. 3 8. 10.* by * striking our consciences with dread dismay and terrour for our syns, and withdrawing the cheerful light of his countenance from vs, so as we feel not the joy of his spirit, neyther have peace in our selves; but the comfortable cõmunió betweẽ his Majestie & vs, seemeth quite to be disanulled & brokẽ.

5. For he withdraweth his face and favour from vs, † kindleth his *†Iob. 19. 11.* anger against vs, & coũteth vs as his enemies, the horror of his wrath is as fyre sent from above into our *‖Dan. 9. 11.* bones; the curse ‖ written in the law, is powred vpon vs, and is as the arrowes of the Almightie, the venim wherof drinketh vp our spirit. He *ᵞPsal. 90. 8.* * setteth our iniquities before him self, & our secret syns in the light of his countenance; he setteth them also in our own sight, and our syn *ϟPsal. 51. 3.* is * before vs continually; with his *†Lam. 1. 14.* hand he † bindeth the yoke of our trans-

tranſgreſſions, & with them being wrapped & layd vpon our neck, he maketh our ſtrength to fayl; ‖bitter things doth he write againſt vs, & make vs to inherit the iniquities of our youth; ſo as ther is * nothing ſound in our fleſh becauſe of his anger; neither is ther reſt in our bones becauſe of our ſin: our wounds ſtink and ar corrupt, our reynes ar ful of burning, our hart is ‡as waxe, it melteth in the mids of our bowels; our bones are parched †like an hearth, & our ‖moyſture is turned to a ſummers drowth, ſo heavy is his hand vpon vs night and day. Then crie we out for grief of hart, we ‖rore like beares, and mourn like doves; looking for judgment, but there is none; for ſalvation, but it is far from vs; becauſe our treſpaſſes are many both before him and our ſelves, for which his terrors do fight againſt vs, he viſiteth vs* every

‖Iob. 13. 26.
*Pſal. 38. 3. 8. 7.
‡Pſal. 22. 14.
†Pſal. 102 3.
‖Pſal. 32. 4.
*Iſa. 59. 11. 12.
‡Iob. 7. 18.

morning

morning, and trieth vs every moment; ſetteth vs as a mark againſt him, ſo that we are a burden to our ſelves. Alſo when we crie & ſhout, "he ſhutteth out our prayer, and is †even angrie againſt it; becauſe our ‖iniquities have ſeparated between vs and him, and our ſyns have hid his face from vs, that he will not hear; ſo lothſome are our treſpaſſes vnto him, ſo venemous to our ſelves is the biting of thoſe fiery ſerpents.

"Lam. 3.8.
†Pſal. 80.4.
‖Iſa. 59.2.

6. Then are we left comfortleſſe and deſolate, caſt down in our ſelves, our ſoul powred out vpō vs, *and our ſalvation paſſed away as a clowd; we are kept out of the paradiſe of God with the terror of his law and judgments, as with the ‡blade of the Cherubims brandiſhing ſword; we are layd "in the loweſt pit, in darknes, in the deep; where Gods indignation lieth vpon vs, and we are vexed with all his

*Iob. 30.15. 16
‡Gen. 3.24.
"Pſal. 88.6.7

his waves. We ar a reproch to wicked men, who becauſe of our miſdeeds do † blaſpheme: we ar a ſcorne to the Divils, who inſult at our ſyns, ceaſe not to accuſe vs before ‖ God day and night, and hope to hav vs in the end, a prey to their teeth. Our * lovers and our friends ſtand a ſide from our plague, and our kinſmen ſtand far off. They that ſhould guide & direct vs to Chriſt, in ſted of good counſel do often ‡ ſmite and wound vs, perſecuting them whom God hath ſmitten, † & adding to their ſorowes whom he hath wounded. The worm of our own conſcience continually biteth vs, ſo as when we would ‖ forget our complaint, and comfort our ſelves; then ar we afrayd of al our ſorowes, knowing that God wil not judge vs innocent, who * inquireth

† 2 Sam. 12. 14.

‖ Rev. 12. 10.

* Pſal. 38. 11

‡ Song. 3. 3. & 5. 7.

† Pſal. 69. 26.

‖ Iob. 9. 27. 2

* Iob. 10. 6.

of our iniquity and ſercheth out
†Iob. 13. 24. our ſyn; yet †hideth his face, and re-
puteth vs for his enemies. Thus our
‖Lam. 3. 17. 18. ſowl is farr off from peace, we have
forgotten proſperity, ſaying, Our
ſtrength and our hope is periſhed
*Iob. 3. 20. from the Lord; and * wherfore is
the light given to them that are in
miſerie, and life vnto thē that hav
heavy harts? for our harp is turned
†Iob. 30. 31. to mourning; †and our organs, into
the voice of them that weep.

†Iob. 1. 9. 28. 7 But the †root of the word wch is
*1. Iohn. 3. 9. found in vs, and the *ſeed of God
which remayneth in vs; ſtirreth vp
the ſpark of faith, and ſuffreth it not
to dye in theſe diſtreſſes. It bringeth
to mind Gods ancient mercies, his
faith confirmed, and love ſealed
towards vs in Chriſt; it telleth vs,
‡Rom. 5. 20 wher ſyn aboundeth, * grace doth
abound much more. Then remem-
bring our ſong in the night, com-
muning with our own hart, & our
ſpirit

ſpirit ſerching diligently, we ſay, ‡ *Wil the Lord abſent himſelf for ever?* ‡Pſal.77. 6. 7.8. *and wil he shew no more favor? Is his mercy clean gone for ever? doth his promiſe fayl for evermore? hath God forgotten to be merciful? hath he shut up his tender mercies in displeſure?* we hav ſynned, † what ſhal we do vnto thee, † Iob.7.20. ô thou preſerver of men? If thou ſtreightly ‖ markeſt iniquities, Lord ‖ Pſal.130.3. who ſhall ſtand? ſurely then the 4. * mountain would fal and come to * Iob.14.18. nought, and the rock would be removed from his place; neyther ſhal any ‡ that liveth be juſtified in thy ‡ Pſal.143.2. ſight. But mercy is with thee, that thou mayſt be feared. And now Lord thou art our † Father; we are † Iſa.64.8.9. the clay, and thou art the potter, we al are the work of thine hands; be not angry ô Lord above meaſure, neyther remeber iniquitie for ever; purge thou vs with hyſſope and we ſhal be clean, † waſh vs and † Pſal.51.7.8

we ſhalbe whiter then ſnow; make vs to hear joy and gladnes, that the bones which thou haſt broken may
*Pſal. 80.3.7 12. rejoyce, turne vs againe ô God of hoſts, and cauſe thy face to ſhine, that we may be ſaved.

8. When thus we ſhall ſubmit our ſelves vnder the mighty hand of God, and drawing waters from
‡1 Sam. 7.6. Lam. 2.19. the well of our harts, ‡ ſhall powr them out before the Lord: when we ſhal confeſſe our iniquities, and in faith ask mercy at his hands, hũgring and thirſting after his righte-
†Pſal. 42.1. ouſnes, and † braying for it as the hinde for the rivers of waters: the
1 Deu. 32.36. Lord wil 1 repent towards his ſervants, whẽ he ſeeth that their power is gone; he wil * powr water vpon
*Iſa. 44.3. the thirſtie, & floods vpon the drie
‡Iſa. 41.10. ground, and wil ſay vnto vs, ‡ Fear not for I am with you; be not afrayd, for I am your God, I wil ſtrengthen you and help you and

ſuſ-

ſuſteyn you with the right hand of my juſtice; though †your ſyns were as crimſin, they ſhalbe made white as ſnow, though they were red like ſcarlet, they ſhalbe as wool: for a little while I have forſaken you, ‖but with great compaſſion will I gather you; for a moment in anger I hid my face from you for a little ſeaſon, but with everlaſting mercy have I had compaſſiō on you, ſayth the Lord your redeemer. Then ſhal we ſee in the black cloud of our tribulations, the ‡ bow of the Lord, even himſelf will appear with the †rayn-bow about his throne, the token of his covenant of grace, which he remembreth; and as hee ſware that the waters of Noah ſhould no more goe over the earth, ‖ ſo ſweareth he not to be angrie with vs nor rebuke vs; though the mountaines remove, and the hils fal down, yet his mercy ſhal not depart from vs,

†*Iſa.1.18.*

‖*Iſa.54.7.8.*

‡*Gen.9.13.14.*

†*Ezek.1.28.*

Rev.4.3.

‖*Iſa.54.9.10*

nor the covenant of his peace fall away.

9. Thus God which had woũded vs, bindeth vs vp; after two dayes [troubles] he reviveth vs, in the third day he raiſeth vs vp & we live in his ſight; he * healeth our broken harts, and bindeth vp our ſores. For Chriſt our mediatour, that Angel of the covenant, hath asked for vs mercy of God his Father, who was ſo long diſpleaſed with vs, and † the Lord hath anſwered him with good and comfortable words; this man is vnto vs, as ‡ an hiding place from the wind, & as a ſecret from the tempeſt; as rivers of waters in a drie place, & as the ſhadow of a great rock in a weary land. And though our bark hath been toſſed in the ſea of afflictions, where Chriſt himſelf ſeemed to vs a ſpright, and made us afrayd; yet now his gracious voyce doth comfort

Hoſ. 6.1,2.
* Pſal. 147.3.
† Zec. 1. 12.13
‡ Iſa. 32.2.
‖ Mat. 14.24. 26.27.32.

fort vs, and his preſence ceaſeth al winde & tempeſt. It is he, even he that * putteth away our iniquities for his own ſake, & remẽbreth not our ſyns; but reſtoreth to vs the ‡ joy of his ſalvatiõ, giveth vs bewty for aſhes, the oyle of ioye for mourning, the garment of gladnes for the ſpirit of heavines; ſo that ‖ our youth is renewed, and we lift vp the winges as the Eagles; our * fleſh is as freſh as a childs; ſtrength is ‡ increaſed in our ſowles, and being now as widowes divorced † frõ our ſyns, delivered from that law; and returned to our Fathers howſe, like the ‖ Prieſts daughters we eat of our Fathers bread, as we did in our youth; we ſhal feel no * more hunger, nor thirſt, neyther ſhall the heat ſmite on vs, nor the ſun; God wipeth * al teares frõ our eyes, there is no more death, nor ſorrow, nor crying, nor payn; for the firſt things

* Iſa. 43. 25.
‡ Pſal. 51. 12. ‖ Iſa. 61. 3.
‖ Pſal. 103. 5. Iſa. 40. 31.
* Iob. 33. 25. ‡ Pſal. 138. 3.
† Rom. 7. 1. 2. 3–6.
‖ Lev. 22. 13.
* Iſa. 49. 10.
* Rev. 21. 4.

are paſſed.

10 Having thus after long ſeeking † found him whom our ſowl loveth, we take hold vpon him, and leav him not, til we hav brought him home vnto vs; and after this nights ‖ wraſtling with the Angel, we wil not let him goe, vntil he bleſſe vs, and giv vnto weak Iaakob the new name of Iſrael; for that by ſtrong faith we have power with God & prevaile, * having wept and prayed vnto him. And now he putteth in our mouth, a ‡ new ſong of prayſe vnto our God; our tongues ſing joyfully of his juſtice, & our ſowles do bleſſ him, which hath pardoned al our iniquities, healed al our infirmities, redemed our life from the pit, and crowned vs with mercy and compaſſions. And becauſe we beleev, therfore we ſpeak and ſay, † *We shal not die but live, and declare the Works of the Lord; the Lord hath chaſtened*

† Song. 3. 1. 2. 3. 4.

‖ Gen 32. 24. &c.

* Hoſ. 12. 3. 4.

‡ Pſal. 40. 3. & 51. 14. & 103. 1, 2. 3.

† Pſa. 118. 17 18.

chastened vs sore, but hath not delivered vs to death. Wherfore after our agonies & conflicts with death, terrors within, and fears round about; we repose in Christ our redemer, who hath taken away our syns, vāquisht al our foes, put Satan to flight, renewed our peace, and quieted our consciences: and then we reioyce and say, *My soul return vnto thy rest, for the Lord hath been bountiful vnto thee.* *Psal. 116. 7.

11. Then giveth he vs to see, how in all these troubles and torments, we have most neer cōmunion with Christ, and are by them made cōformable vnto him; for he was wounded for our †transgressions, he was broken for our iniquities, innumerable † troubles compassed him, the syns of the elect, which by imputatiō were his, took such hold vpon him that he was not able to look vp; for the Lord ‡Isa. 53. 5. †Psal. 40. 12.

*Isa. 53. 6. 9. 10. *layd vpon him the iniquitie of vs al; though he had done no wickednes, neyther was any deceyt in his mouth, yet the Lord would break him and make him subject to infirmities, so that he felt † terrour and anguish, and heavines in his sowl even vnto the death; his sweat in his agonie was like † drops of blood trickling down to the ground, and his cry vnto his God was, ‖ *why hast thou forsaken me?* And we in our afflictions do but drink of his cup, and are baptised but with his baptisme; that after we have suffred with him, we may also reign with him, & by many tribulations * must we enter into his kingdome. And he that was thus smitten of God, & humbled even to the death; thus troubled in sowl, and left of his Father for a seaso, foud an yssue out of all tentations, not for himself alone, but for vs whose surety he was; who

*Mat. 26. 37. 38.

†Luk. 22. 44.

‖Mark 15. 34

*Act. 14. 22.

there

therefore have this hope for an anker to our fowles, that as we now ſuffer with him, ſo ſhal we alſo reign with him, notwithſtanding that for the preſent we are brought into the duſt of death.

12. After this, admiring the mercies of our God, and the vnſerchable depth of his counſels, who worketh & turneth al things, even our own ſyns vnto our good; who leadeth vs in ſuch wayes and wilderneſſes, wher fyrie † ſerpents and ſcorpions are, & drought without water; which maketh vs folow him when his ' way is in the ſea, and his pathes in the great waters, and his footſteps ar not knowen; in al which dangers he defendeth vs, & afterwards bringeth vs into his reſt: we ſay the Lord dwelleth * in a dark clowd, ‡ Verily thou ô God hideſt thyſelf, ô God the ſaviour of Iſrael; how vnſerchable ar thy judgements

† *Deut. 8. 15.*

' *Pſal. 77. 19.*

* *2 Chro. 6. 1.*

‡ *Iſa. 45. 15.*

ments, and thy wayes paſt finding out? Then minding our frayl eſtate in this fleſh, how we are † ſold vnder ſyn, & do treſpaſſe againſt God every day, and cannot do the good that we would: we abaſe our hornes vnto the duſt, and by repẽtance do die dayly, waſhing Chriſts feet with our tears, knowing that notwithſtanding the communion that wee have with him here by faith, yet are we but ſtrangers and pilgroms on earth, and whiles we are ‖ at home in the body, we are abſent from the Lord; whiles our * fleſh is vpõ vs we ſhalbe ſorowful, and whiles our ſoule is in vs, it ſhal mourn. Therefore ‡ ſtrengthening our weak hands and comforting our feeble knees, we make ſtreight ſteps vnto our feet, being careful & circumſpect leaſt Satan further circumvent vs, ſeeking to make an end of our ſalvation with † fear & trem-

† *Rom. 7. 14, 15–18.*

‖ *2 Cor. 5. 6.*

* *Iob. 14. 22.*

‡ *Iſa. 35. 3. Heb. 12. 12. 13*

† *Phil. 2. 12.*

trembling, giving all diligence ' to ioyn vertue with our faith, and to make our caling and election ſure; for behold the righteous have [for their ſyns] recompence in the earth and are ſcarcely ſaved, where then ſhal the vngodly & ſynner appear? but we which beleev in Christ, exſpect with patience our ful redemtion, & as we have * caſt our burden on the Lord, and † cõmitted our poor ſelves vnto him; ſo we are perſwaded ' that he is able to keep that which is cõmitted vnto him againſt that day, even to " keep vs that we fall not, and to preſent vs faultles before the preſence of his glory with joy; where we ſhall alwayes behold his face, and being quite freed from our ſyns, & from al poſſibilitie of ever ſynning more; ſhal perpetually ſerve and honour him, with his Angels at his right hand

' 2 Pet. 1. 5. 10.
* Pro. 11. 31.
1 Pet. 4. 18.
* Pſal. 55. 22.
† Pſal. 10. 14.
' 2 Tim. 1. 12.
" Iude. ver. 24.

*Psal.16.11. hand, where * pleasures ar for ever-more.

He that walketh in darknes, & hath no light, let him trust in the name of the Lord, & stay vpon his God. Isa. 50. 10.

CHAPT. XV.

Of the cõmunion that the Saincles have in this life with Angels.

The name of *Angel*, which is in English *a Messeger*, is in yᵉ scriptures attributed, 1. to our Lord Christ; 2. to the spiritual creatures in heaven; 3. and to some certaine men on earth, imployed in the message and service of God.

†Num.20.16 1Cor.10.9. ‖Exod.23.20. 21. *Isa.63.9. ‡Exo.34.14. 2. Christ, is the Angel whom God † sent to bring Israel out of Ægipt, in whome ‖ Gods name is, and is therfore caled *the Angel** *of his Face or Presence*, even the ‡ *Face of*

God

God it ſelf; the *Angel of the Covenāt, whom the Iſraelites deſired; the Angel that †delivered Iaakob from al evil; the Angel that †dwelt in the buſh, whiles it burned and was not conſumed; who was the God of Abraham Iſaak & Iaakob; the ‖ Angel Iehovah, who emboldned Gedeon to battel againſt the Madianits, and was with him in the ſame; the Angel with the golden cenſer that giveth many odours to the prayers of all Saincts, and out of whoſe hand the odours with the prayers goe vp before God in his throne. He is no created Angel, but the ‡ creator of Angels, and all other thinges in heaven and earth; therefore is he the †*Archangel*, the head of al principalitie and power the *first of the chief Princes, even ‡*Michael* our prince, whom †al the Angels of God do worſhip. Of him and our communion with him

*Mal. 3. a.

†Gen. 48. 16. Gr. (Goel) Redemer; the title of Chriſt.

†Deut. 33. 16. Exod. 3. 2. 6.

‖Iudg. 6. 11. 14. 16. 22.

*Reu. 8. 3. 4.

‡Coloſ. 1. 16.

†Iude ver. 9.

1 Col. 2. 10.

*Dan. 10. 13.

‡Reuel. 12. 7. Dan. 10. 21.

†Heb. 1. 6.

is

is before ſpoken.

3. The miniſters of God, though mē on the earth, yet for the ſervice wherein they be imployed ar caled *Angels* or *Meſſengers*. Such were the prieſts in the tyme of the Law, as Malachie *intitleth them; ſuch was †Iohn Baptiſt; & ſuch ar Chriſts ordinarie miniſters the † *Angels of the Churches*. Of whom it remaineth to be ſpoken otherwhere.

* *Mal. 2. 7.*
‡ *Mat. 11. 10*
† *Rev. 1. 20. and 2. 1 &c. and often in that book.*

4. The bleſſed ſpirits which are about the throne of God, where ‖thouſand thowſands miniſter vnto him, and ten thowſand thowſands ſtand before him; theſe heavenly creatures being often ſent forth into this world on Gods meſſage, are therfore moſt properly & vſually caled *Angels*. Of thē do we treat in this place. Theſe ar *wiſe & ‡excel in ſtrength, and in al ready and ſwift performance of the wil of God; †They ar †Thrones; Dominions

‖ *Dan. 7. 10.*
* *2. Sam. 14. 20.*
‡ *Pſal. 103. 20*
† *Col. 1. 16.*

nios, principalities, & powers; they ar the † chief princes above al the princes of the earth; and the title of ' Gods is given vnto them: God impartеth * to them his counsels and vseth their ministerie in the government of the world.

† Dan. 10. 13.

' Psal. 8. 5. & 97. 7. with Heb. 1. 6. & 2. 7.

* 1. king. 22. 19. 20. Zach. 1. 10. 11. &c.

5. These heavenly creatures, ar parties in the communion of the Saincts, as is * before touched; for they & we hav al one head † which is Christ, & are al ' elect to be partakers of the glorie of God for ever. But becaus they are * spirits, and hav not flesh and blood as we; therfore the fellowship between them and vs is spiritual, to be learned out of the scriptures, and discerned by faith, not by ey-sight. Again God hath in ages past, before y^e incarnatiō of Christ, more imployed them outwardly in reveling his will vnto men, then in these last dayes he doeth; since he hath opened vnto

* Chap. 4. Sect. 3.

† Col. 2. 10. & 1. 18.

' 1. Tim. 5. 21.

* Heb. 1. 7.

vs the whole myſterie of his coun-
†Heb. 1.1. ſel, †by his Son. Yet as at the giving
of the Law, when the Lord came
from mount Sinai, & roſe vp from
Seir vnto his people, he came with
‖Deut. 33.2. ‖ten thowſands of the Saincts: ſo in
the time of the Goſpel, when his
feet ſtood on the mount of Olives,
*Zech. 14.4.5 the Lord our God came, and * all
the Saincts with him, to do him
worſhip ‡ and miniſter vnto him;
‡Mat. 1.13.
†Rev. 5.11. to guard † his throne & church; &
‖Heb. 1.14. to be ſet forth in miniſtery ‖ for their
ſakes wch ſhalbe heyres of ſalvation.

6. Somtimes the Angels appea-
*Gen. 18.2. red in viſible formes of * men, and
&c. & 19.1. for a while ſo converſed with men,
&c. Heb. 13.2 eating and drinking, and talking
familiarly of the matters wherabout
they were ſent; as in the hiſtorie of
Abrahã & Lot is to be ſeen. Som-
times they appeared in more glori-
‡Isa. 6.2.6.7 ous ſhapes, like * winged creatures,
Dan. 8.15.17 and ſo would treat with men about
& 9.21.22.

their

their affayres vocally: but their celeſtial majeſtie, then much daunted the ſons of Adam. Sometimes they appeared, † but ſpake not; & againe ſomtime they ſpake, ‖ whē no mention is made of their appearing.

† Gen. 28. 12.
‖ Act. 8. 26.

7. The cauſes alſo and effects of their appearing, were many and weightie. For by them Abrahā was told of the * birth of Iſaak; & the deſtruction of Sodom; Manoah & his wife, of † yᵉ birth of Sāſon; Zecharie, ‖ of yᵉ birth of Iohn Baptiſt; Mary, ‖ of yᵉ cōceptiō, & yᵉ ſhepheards, * of yᵉ birth of our Lord Chriſt; the womē ‡ of his reſurrectiō; & the Apoſtles, † of his ſecond coming at the laſt day. By them Zecharie was ‖ certified of the reſtauration of Ieruſalem; Daniel * was informed of the ſtate of the church from his time to Chriſt; and Iohn, of the * eſtate therof, frō his dayes, to the worlds end. By them, Lot † was delivered

* Gen. 18. 10. 17. 20.
‡ Iudg. 13.
† Luk. 1. 13.
‖ Luk. 1. 30. 31
* Luk. 2. 10.
‡ Mark. 16. 1. 5. 6.
† Act. 1. 10. 11
‖ Zech. 2. 3. 4
* Dan. 7. 10. 16. &c. & 8. 13. 15. 17. & 9. 21. &c. & 10. 5. 6. &c.
‡ Revel. 1. 1. &c. vnto Chap. 22. 6. 16.
† Gen. 19.

from the burning of Sodom; Shad-
†Dan. 3. 28. rach, Meshach, & Abednego, † from
‖Dan. 6. 22. the fyrie fornace; Daniel, ‖ from
*Act. 12. 7. &c. the Lions mouthes; & Peter, * out of Herods prison. By them, Abra-
‡Gen. 24. 7. 40. hams servant, was ‡ guided in his
†Act. 8. 26. 29 journey; Philip, was directed to goe
‖Act 16. 9. 10. † and preach to the Eunuch; Paul
*Gen. 28. 13. & 32. 1. 2. 11 24. ‖ to the Macedonians; Iaakob, was encouraged * in his going towards, & retourning from Mesopotomia;
‡1 King. 19. 5. 6. 7. Eliah, was ‡ refreshed with food in
†Mat. 2. 13. his flight frō Iezebel; Ioseph † was counselled to flee with Christ, from Herods persecution; and Paul ‖ was
‖Act. 27. 23. 24. comforted against peril of ship-
*Gal. 3. 19. Act. 7. 53. wrack. Their ministery was vsed at * the giving of the fyrie law on mount Sinai; their melodie was
‡Luk. 2. 13. 14. heard at the ‡ birth of the Lamb,
†Rev. 5. 11. 12 that reigneth on mount Sion; and they stil sing loud † his praises about Gods throne; and they shalbe the
‖Mat. 13. 39 41. & 24. 31 harvestmen to ‖ reap the earth and

so

to ſever the bad from among the juſt, at the end of this world.

8. They ar Gods powrful inſtruments as for ſmiting † the wicked with ſore diſeaſes; ſo for the help and healing of our ſickneſſes, when it pleaſeth God ſo to imploy them: as appeareth by that famous miracle, often wrought in the pool at Ieruſalem, whoſe waters were at certaine times troubled by an Angel; after which ſtirring, who ſo firſt ſtepped in, was made whole of whatſoever diſeaſe he had. In memory of which heavenly grace, the place was caled ‖ Beth-eſda, that is the houſe of bountifulnes or mercy. † Pſal. 78. 49. Act. 12. 23. ‖ Ioh. 5. 2. 4. &c.

9. And although now a dayes they appear not viſibly, nor afford vs ſuch outward help: yet are theſe heavenly meſſengers, ſtil ſecretly imployed for the ſafeguard and benefit of the Saincts. For who ſo

dwelleth in the ſecret of the Moſt high, and lodgeth in the ſhadow of the Almighty; over him (as the *Pſal. 91. 1. 11 *Pſalmiſt ſayth,) God giveth his Angels charge to keep him in all his wayes: yea even vnto * little ‖Mat. 18. 10. children doth their care extend, & as the embroydred † Cherubims †Exod. 26. 1. environed the Tabernacle, ſo doe thoſe heavenly ſoldjers cõpaſſe and guard Gods true tabernacle the Church. And whereas we are in danger two manner wiſe, 1. by our own infirmitie, 2. and our ene- ‖Dan. 4. 14. mies might & ſubtiltie: theſe ‖*watch-* *Heb. 1. 14. *men* and guardians * of our ſalvation, do ſuccour vs in both. For as the mother, carieth in her armes the child which cannot wel goe; ſo theſe do ‡bear vs vp in their hands, ‡Pſal. 91. 12. that we hurt not our foot againſt a ſtone; and when we are beſieged by our foes, theſe †pitch roũd about †Pſal. 34. 7. vs, and deliver vs; being as a bul-

wark

wark betwixt the fiends, even all our enemies, and vs. So that if God gave vs to see with the eye, as we are taught to beleev by faith; we might behold with Elishaes servant *the mountaines to be ful of horses & charets of fyre round about vs: and would say with Iaakob, ‡*This is Gods host.* Neyther do they only save vs from peril; but as heavenly warriours that excel in strength, they † fight against our enimies, pursuing and ‖ scattering them, as chaff before the wind; like as at Hezekiahs prayer, * an Angel came and killed 185. thowsand of his foes. And as they attend vpon vs in our life, so do they also at our death; being sent to fetch our flitting soules, & cary thē into ‡ Abrahams bosome, in the Paradise of God.

*2. king. 6. 17

‡Gen. 32. 1. 2

† Dan. 10. 20.

‖ Psal. 35. 1. 5 6.

* Isa. 37. 21. — 36.

‡ Luk. 16. 22.

10. These things as those blessed spirits the † sons of God, do at the commandement of their hea-

† Iob. 1. 6. & 38. 7.

venly father, redily and cheerfully, for his elect: so also ar they beholders of our wayes & conversation, & affected (after their spiritual māner) with the things they see in vs. For they ar, evē the thousād* thowsāds of thē, as about Gods throne, so about the four living creatures & the 24. Elders, togither with them magnifiing Christ the killed Lamb, & proftrate on their faces do worship God, * and giv glory vnto him for evermore. Into the celestial mystories reveled by the Gospel, they hav a † desire to look; becaus God hath by his church ' made known his manifold wisdome vnto them. Loving also they ar, glad and desirous of our good; as appeareth by their glorifying of the Lamb that was killed for vs, not for them; and by the joy which they have, when any one of vs converteth from our syns; as Christ * hath shewed. Witnesses

Psal. 103.20 Mat. 6.10.
*Rev. 5.11.12
*Rev. 7.11. 12.
† 1 Pet. 1.12. ' Eph. 3.10.
*Luk. 15.7.10

neſſes they ar with the Lord, of the charges & conteſtations layd vpon vs, for the obſerving of our duties; as by †the Apoſtles words to Timothee, we be taught. Wherfore we ought holily, righteouſly, & ſoberly to cary our ſelves, in al our actions; ſeing we ar a ſpectacle to thoſe heavenly 'Flames, and *are come to the great aſſemblie of innumerable of them: yea the Apoſtle ſeemeth to require of ‡women, modeſt and ſubmiſſive attire, in reſpect of them.

†1 Tim. 5 21.

'Pſal. 104. 4.
*Heb. 12. 22.

‡1 Cor. 11. 10.

11. Al this notwithſtanding, we muſt take heed, both of ſuperſtitiō, and curioſity about them; for we are forbidden of God the †religion or worſhip of Angels: which when Iohn for the revelations ſhewed him would hav done; the Angel refuſed, and ſayd, 'See thou do it not. If therfore we hav need of ſuccour let vs pray vnto *our Father, and he can ſend vs legions of them; and if

†Coloſ. 2. 18.

'Reu. 22. 8. 9

*Mat. 26. 53.

we would giv thanks for their help,
†Iudg.13.16. & offer a ſacrifice; themſelves † hav
taught vs, to offer it to the Lord;
‡Rev.22.9. whoſe ſervants they are, even ‡ fel-
low ſervants with vs; though much
more excellent, able, and obedient.
He it is, that ſendeth them forth,
for our ſakes which ar heyrs of ſal-
vation; he alſo wil change this our
corruptible eſtate, & cloth vs with
*Luk. 20.36. immortalitie, and make vs *equal
to thoſe holie Angels, and giv vs a
‡Zech. 3.7. place ‡ among them: whoſe cõmu-
niõ at that day we ſhal fully enjoy,
togither with them ſerving our
God, and lauding his Majeſtie, in
his own bleſſed preſence for ever.

The Angel of the Lord pitcheth round about them that fear him, & delivereth them. Pſal. 34. 7.

CHAP.

How the Saincts on earth, ar caled to a holy communion among themſelves.

God who hath choſen and caled vs in Chriſt from this world, and fellowſhip of al wicked ones therin, to be his, and to ſerv him: hath further required at our hands, that we which ar caled, ſhould not live alone, or a ſunder by our ſelves, but joyn togither, and ſo entertayn and nouriſh, a loving & holy communion one with an other, in the vnitie of the faith and ſpirit, by the bond of peace. For man is made a ſociable creature; and when he was in his perfection, God ſaw & ſayd, it was † not good for him to be alone, and therfore made him a help meet for him: but after, when we were corrupted, there was much more need of fellowſhip one with an other for our mutal help and

† *Gen. 2. 18.*

and comfort. And many are the benefits which we reap hereby; evē as on the contrarie, the evils, dangers, and diſcomforts, which ariſe for want hereof, are moe then can be told.

2. When God had brought his people out of Ægypt, to lead them into Canaan; whiles thither they were traveyling, even in the wildernes cauſed he a *Tent* to be made, for himſelf * to dwel among them, and in midds of their tents; which when it was perfected, he took poſſeſſion of, † filled and ſanctified it with his glorie; commaunded alſo the people; ' thither for to bring their ſervices and their ſacrifices; promiſed there * to meet with thē, to ſpeak there vnto them; whervpon that place was caled the *Tent* (or Tabernacle) of * *Meeting* or *Congregation*. And whereas this Sanctuary was flitting & moveable not onely

*Exod. 25. 8.
†Exod. 40. 34
'Lev. 1. 3. & 4. 4. &c.
*Exod. 29. 42 43.
*Ver. 42 44. אהל מועד

onely in the † wildernes, but also in ‖ the land of Canaan: therfore God gav Israel a charge by Moses, that they should seek * the place which he should choose out of al their tribes, to put his Name there, and there to dwel; that thither they should come, to sacrifice, and rejoyce before the Lord; themselves ‡ their children, and their servants; there to keep † their solemn feasts, and take heed they offred not in any other place. For he had told thē, whosoever, Israelite or strāger sojourning among them, that resorted not to this Tabernacle with his oblations, but sacrificed other where, eyther within or without the host, that man should be reputed ‖ as if he had shed blood, or offred vnto Divils; and was to be cut off from among his people. This tent, (togither with the Temple which for like * holy vse, succeeded the

† Num. 4. 48 & 10. 7. &c. ‖ Ios. 5. 10. & 18. 1. 1. Chro. 15. 1.
* Deut. 12. 11. 5. 6.
‡ Ver. 12. 13. 14.
† Deut. 16. 2. 11. 15. 16.
‖ Levit. 17. 3. 4. 7. 8. 9.
* 2. Chron. 3.

the ſame, was a figure of the church or congregation of Chriſtians, amongſt whom God hath placed his * tabernacle, to dwell as their God with them, and they to be his people, even his † howſe and habitation; & ſhould therefore † gather themſelves togither in his name, to keep their ſpiritual ‖ feaſts, not withdrawing from, nor leaviug the mutuall aſſembling or fellowſhip that they have among themſelves; for who ſo repayreth not to the Church the true Ieruſalem, of all the familiēs of the earth, there to ‡keep the feaſt of Tabernacles, & woꝛſhip the king the Lord of hoſts, no rayn (of Gods grace or bleſſing) ſhal come vpon them.

*Rev. 21. 3. Ezek. 37. 27. 28. †Heb. 3. 6. †Mat. 18. 20. ‖1 Cor. 5. 4. 8 Nahum. 1. 15 *Heb. 10. 25. ‡Zech. 14. 16 17.

3. This gathering togither of the Saincts, is not a bare aſſembly or concourſe onely, of people; but a neer vniting and knitting of theſelves, in one holy cōmunion and fellow-

fellowſhip. For as the foreſayd *Tent* was made of many courtaines, but al of thē ſo coupled one to another, with loops & taches, that they were but †one Tabernacle; and as the ‖many coſtly hewed ſtones, wherwith Solomon built the Temple, whē they were layd togither, made one Howſe wherein God had his habitatiō: ſo the ſervants of Chriſt though they be many, yet are ſo built *& coupled togither by faith, that they grow vnto an holy temple in the Lord, to be the habitation of God by the ſpirit; and are builded as a citie ‡that is compact togither in it ſelf. Which neer cōiunction is further ſet forth, by ſimilitude of a bodie, wherein there be many members of ſeveral ſhape & vſe, yet by the wiſdome of God ſo vnited & ſet togither, that there appeareth a goodly frame and proportion of the man; and every lim

† *Ex. 26. 1.-6*

‖ *1. Kin. 5. 17. & 6. 7. 12. 13*

* *Epheſ. 2. 21. 22.*

‡ *Pſal. 122. 3.*

ſo

so fastned to other, and al the parts so serviceable needful & comfortable ech to other, that they cannot without paine, losse, and deformity be pulled asunder: even so the Saincts of God, ar (as the Apostle
†Rom. 12. 5. sayth) †one body in Christ, & every one, one anothers members; being
1 Cor. 12. 13 by one ' spirit al baptised into one
*Eph. 1. 22. 23 body; w^ch is caled Christs * *Church* or *Congregation*, because we ar gathered and joyned togither vnto
‡Ephes. 4. 15. 16. him our head, ‡ by whom al the body being coupled and knit together by every joynt, for the furniture therof, (according to the effectual power which is in the mesure of every part,) receiveth increase of the body vnto the edifying of it self in love.

4. The strength & virtue of this vnion of the Saincts, procedeth from the vnitie of their Faith and
† Act. 14. 27. spirit. For faith is the † doore, by which

which we hav entry & acceſſe both vnto ‖ God, and into * his Church or aſſembly, which thervpon is caled the † *multitude of the faithful*, or *beleevers*; *even the* ‡ *houshold of faith*. And as by it we ēter into this ſocietie ſo being entred, we there build vp ‖ our ſelves in our moſt holy faith; by it we *live, by it we †ſtand, by it we al ar the ‡ſons of God, the ſeed of Abraham, & conſequently heyrs by promiſe, of the bleſſed inheritance, and ſo doe enter into * his reſt. Which faith becauſe it is † *one* as the Lord is one, and is by his holy ſpirit communicated with al the Saincts; it is therfore caled the ‖ *commune faith*, from which, the *communion* * *of faith*, that is of al Chriſtian duties do flow; and eſpecially is ſeen in our converſing togither, for the better performance of them. For as Chriſt prayed, that they which ſhould belev in him, might

‖ *Rom.5.2.* * *Act.2.44.* † *Act 4.32.* ‡ *Gal.6.10.* ‖ *Iude.ver 20* * *Heb.10.38* † *Rom.11.20.* ‡ *Gal.3.26.7 29.* * *Heb.4.3.* † *Eph. 4.5.* ‖ *Tit.1.4.* * *Philem.ver. 6.*

‡Ioh. 17. 20. 21. 22. ‡ *al be one*, as the Father & He were one, in and with another; so the effect of that his prayer appeareth in the vnion & communion of the first beleevers which were *of one hart* † Act. 4. 32. & 2. *& of one* †*sowl*, and continued dayly with one accord ' their meetings Acts. 2. 42. 44. 45. 46. and fellowships for duties both spiritual & humane. Of which happy day the Lord did foretell by his prophets saying, * *I wil giv them one hart and one way that they may fear me for ever, for the wealth of them and of their children after them*; and ‡ *I will make them one people, in the land, upon the mountains of Israel; & one king shalbe king to thē al; & they shalbe no more two peoples, nor divided any more henceforth into two kingdoms.* This fellowship ought al men to labour that they may come vnto; and being come, there to abide; ‡ endevouring to keep the vnity of the spirit in the bond of peace, and †to continew in

*Ier. 32. 39.

‡Ezē. 37. 22

‡Eph. 4. 3.

†Phil. 1. 27.

one

one ſpirit & in one minde, fighting togither through the faith of the Goſpel.

5. The cauſes why God requireth this gathering and knitting togither of our ſelves, are theſe. Firſt for the better ſervice of his Majeſtie, which he moſt eſteemeth when it is done of vs with joynt conſent and agreement, that we with *one minde* ‖ *& one mouth*, prayſe God even the Father of our Lord Ieſus Chriſt, and (as the prophet ſayth) ſerve him * *with one ſhoulder*. And for this cauſe, at the firſt conſtitution of the Church of Iſrael, he cõmaunded that at their ſolemn feaſts they ſhould, all the males, * three times in the yere appear before the Lord Iehovah, (beſides their vſual meetings on the Sabbaths,) which feſts were called *holy* † *aſſemblies* or *convocations*, and had ſpecial ‖ dayes for calling and aſſembling the people, wherein Gods word * was read

‖ Rom. 15. 6.
* Zeph. 3. 9.
* Exo. 23. 17.
† Lev. 23. 1. 4
‖ Num. 28. 2. 18. 25. 26. & 29. 1. 7. 12. 35.
* Neh. 8. 1. 2. 8.

& expounded vnto them; his name
†2 Chro 7.6. magnified, with † songs & prayses;
& 30. 21. the people answering Amen, bow-
‖Neh.8.6. ing down and worshiping; sacrifi-
*2 Chron. 35. ces were offred * for the whol con-
8.12.13. gregation; feasts were celebrated
♦Neh. 8. 10. with relief of † the poor; and the
Deut 16.14. people received a † blessing, in the
†2 Chron. 30. name of the Lord. Which open &
27. solemne service, as it was pleasing
‖Psal.51.19. to the Lord, ‖ who there required
Ezc. 20.40. the service, offrings, & al the holy
things of al his people: so the neg-
lect and omission hereof, was a for-
°2 Chron.29. saking of him and ° a procuring of
6.7.8. his wrath. Wherefore the godly
magistrates, wer careful to establish
& mainteyn that publick worship,
‡2 Chron.31. appoynting ‡ the Priests & Levites
2. for the burnt offrings and peace
offrings, to minister and to give
thanks, and to prayse in the gates
of the tents of the Lord; and the
faithful vsed to frequent that place,
and

and thoſe ſolemnities, that they might prayſe God in the midds of the congregatiō, among much people, & there declare with the voice of thanksgiving, and ſet forth all his wonderous works; & pay their vowes vnto him, in the preſence of al the folke, within the courts of his howſe; which he had *choſen for his reſt for ever, loved there to dwel, and delighted therein. They vſed alſo to † call the people vnto the mountain, there to offer the ſacrifices of righteouſnes; to ſtir vp, and exhort one another, to bleſſe ‡God in the Aſſemblies, and ‖ exalt him in the congregation of the people. The like publick worſhip, the Lamb ſolemnizeth vnto his Father, whiles he ſtandeth vpō Mount Sion with his 144. thouſand, wher the voyce of the heavenly congregation, is heard like the ſound of many waters, and of a great thun-

*Pſal. 22. 22. & 122. 4. & 35. 18.
‡Pſal. 26. 7.
‖Pſal. 116. 18. 18.
*Pſal. 132. 13. 14.
†Deut. 33. 19
‡Pſal 68. 26.
‖Pſa 107. 31. 32.
*Rev. 14. 1. 2. 3.

der, and like harpers harping with their harps, & singing a new sõg before the throne. And there Christs
Psal. 22.25. prayse is of God, in the great assemblie, his vowes he performeth before them that fear him, he de-
*Ps. 40.9.10. clareth * Gods justice and mercy, his truth and his salvation. Whose
†Ps. 149.1.2. prayse therfore is heard in the †Cõgregation of Saincts, Israel joying in his maker, and the sons of Sion
‖Rev. 19.1. rejoycing in their king; saying ‖Halelu-jah, salvation and glory & honour & power, vnto the Lord our
*ver. 6. God; * Halelu-jah for the Lord God almighty reigneth.

6. An other cause of the joyning togither of the Saincts; is their edification, in the knowledge and fear of God. For although they have his word privatly to meditate therin day & night, which also he blesseth vnto them; yet in his church or assemblie he more plentifully pow-

reth

reth out his bleſſings, as he promiſed by Moſes, † *In every place wher I shal put the remembrance of my name, I will come vnto thee & bleſſe thee.* And as his name was in his ‖ howſe and Temple, ſo there he appointed miniſters to *reherſe or make mention of the ſame, to ‡ teach Iaakob his judgements and Iſrael his lawes. Which Law when he firſt gav vnto them, he ſayd vnto Moſes, † *Gather me the people togither, & I will cauſe them to hear my words*; and when afterwards it was ſolemnly repeted, every Sabbath yere; by like commaundment the people ‖ were to be gathered togither, men, women, children, and ſtrangers; to hear and learn the ſame. Yea every Sabbath day, the people aſſembled in their *ſynagogues, throughout all their cities, for the ſame purpoſe. And in theſe laſt dayes, it was foretold, how many people ſhould provoke one

† Exo. 20. 24.

‖ 2 Chro. 20. 9

* 1 Chr. 16. 4.

‡ Deut. 33. 10

† Deut. 4. 10.

‖ Deut 31. 12.

* Act. 15. 21.

another to go vp to the mountayn and howſe of God, wher he would
*Iſa.2.2.3. *teach them his wayes, and they would walk in his pathes; becauſe the law was to go forth of Sion, & the word of the Lord from Ieruſalem. Wherefore Chriſt often viſi-
*Iohn.18.20. Luk.4.15.16 †Act.3.1. & 13.5.14.44. ted the * Temple and ſynagogues, (as did alſo his † diſciples,) to ſhew how he regarded the aſſemblies of his people, in which he vttered ſo many gracious words, and wrought ſo many great miracles. And after that he had gathered a new people to himſelf, they alſo vſually met to-
*Acts. 20.7. 1 Cor. 11.17. 18.&c.& 14 4.5.12.19. 26. gither, *for the food of Gods word, and other holy things, in the churches or aſſemblies; where Chriſt had given gifts vnto men, in the
*Eph.4.8.11. 12. perſons of his officers, * for the gathering togither of the Saincts, & edification of his body. Then the
*Iſa.60.3. *nations walked in the light of Ieruſalem, & there the Lord gather-

ed

ed* his ſheep into their folds, wher they might grow and encreaſe; & ſet vp ‡ ſhepheards over thē, which ſhould feed them; he † fed them in good paſture, & they lay in a good fold; he brought them to their reſt, reduced that which was driven away, bound vp that which was broken, and ſtrengthned the weak, by the doctrines of his goſpel. There God is very terrible ‖ in the myſterie of the Saincts, whiles by the fyre of his ſpirit, he cauſeth on earth & in his heavēly tēple, *lightnings, and Voices, and thundrings, and earthquake, and much hayl. For, the words that his wiſe men there ſpeak, given by him the One paſtor, are like ‡ *goads* to excite and ſtir vp our dul nature, that being †*pricked in our harts* we may be drawn to repentance; *like* ‖ *a fyre* to devour yᵉ adverſaries; like *a *two edged ſword* to execute vengeance; like a ‡ *hāmer*

*Ier. 23. 3. 4.
‡ 1 Pet. 5. 1. 2
† Ezek. 34. 14 15. 16.
‖ Pſal. 89. 7.
* Rev. 8. 5 [illegible] 11. 19.
‡ Eccl. 12. 11.
† Act. 2. 37.
‖ Ier. 5. 14.
* Pſ. 149. 6. 7
‡ Ier. 23. 29.

*2 Cor. 10.4. 5. to break the ſtone; like *mighty weapons of warre*, to caſt down bulwarks,
†Pro. 21. 22. and whereby the wiſe †goeth vp into the citie of the mighty, and caſteth down the ſtrength of the confidence thereof. Again, there are vttered y^e words of ‖life, which *quicken the hearers, and bring thē out
‖Act. 5. 20.
*Pſa. 119. 50.
Iob. 5. 25. of the graves of ſyn; the words of
‡2 Cor. 5. 19. ‡reconciliation, which make peace between God and the conſcience,
†Song. 2. 5. are as †flagons of wine, and comfortable apples, to refreſh the ſicke ſowl; even the words of ‖ſalvation,
‖Act. 13. 26.
*Ioh. 6. 68. and of * eternal life. Theſe Chriſt putteth in the mouthes of his miniſters; and by the oyl of his ſpirit,
‡Exo. 25. 37.
Num. 8. 2. 3.
Pſal. 119. 105 cauſeth the ſeven lamps ‡of the golden candleſtick of his law, to give light continually in his tabernacle. With theſe waters, he moyſtneth the garden of his church, and the ſeveral roots and branches of the ſame; wherevpon ſuch as are planted

ed in the Lord's howſe, † do flou- †Pſal.92.13.
riſh in his courts, & ſtil bring forth 14.
fruit; their leaf fadeth not, neyther
doth their fruit fayl,' becauſe their 'Ezek.47.12
waters run out of the ſanctuarie.

7. A third reaſon of the Saincts gathering togither, is that they might the better reſiſt the cómune adverſaryes. For ther is warr continual, † between the ſerpents ſeed †Gen.3.15.
and the church; and they ' band 'Pſal.2.2.
themſelves togither, to beſett * the *Rev.20.9.
tents of the Saincts and the beloved
city. Againſt that kingdome of darknes, God gathereth and ſetteth a
cótrary kingdome, a band of Chriſtian ſoldjers, or * heavenly war- *Rev.19.14.
riours, the † hoſt of the Lord; who 19.
ſtanding & fighting togither vnder †1 Chron. 9.
the banner of his goſpel, by the 19.
conduct of his Spirit, and Chriſt
their captaine; are an help, ſtrength
and comfort one to another. Theſe
come ' willingly, at the time of aſ- 'Pſal.110.3.
ſembling

ſembling Chriſts armye in holy bewty; among them ar *guids and leaders, the overſeers of the Churches, as the ‡ charrets & horſmen of Iſrael; they ar al furniſhed with the † armour of God, having his word for a ſword, his faith for a ſhield, his ſalvation for a helmet vpon their heads. Theſe weapons of their warfare, ar mighty through God; and here are more ſhields & targets, ‖ thé hung on Davids towr; the trumpets of the Lord do *ſound an alarme againſt the enemies, and in their conflicts the people of God do *help one another as need requireth, wherby they ar emboldned and comforted among themſelves, ar terrible to their foes as an ‡ army with banners, and having fought togither the good fight of faith, do get the victory over † the Dragon and his Angels, by the blood of the Lamb, through many afflictions

*Heb. 13. 17.
*2. Tim. 2. 3. 4
‡2. King. 2. 12. & 13. 14
†Eph. 6. 11. 12. 13. &c.
‖Song. 4. 4.
*2. Cron 13. 12. Num. 10. 10.
*2. Sam 10. 11. Ioſh. 1. 14.
‡Song. 6. 9.
†Rev. 12. 7. 11.

afflictions, & so at last, doe triumph in glorie.

8. A fourth cause and benifit of this societie, is the mutual ayd strengthning, and consolation one of another in al other Christiā duties both publick & private. For as the several members of a mans body ar serviceable to the whol and each to other; so ar the Saincts among themselves, having every one their ‖ mesure of faith, their diversity of gifts and graces from God, that what is wanting in one, may be supplied by an other. And as the * eye cannot say to the hand, nor the head to the feet, I have no need of yow: so cannot the least member in the church of Christ, be refused as vnnecessarie, but may be beneficial to the greatest. For † as yron sharpneth yron; so doth man sharpen the face of his friend. ‡ And hence doe arise the mutual exhorting

‖ Rom. 12. 3.
* 1. Cor. 12. 21
† Pro. 27. 17.
‡ 1. Thes. 5. 11

‖1 Thes. 5. 11. ting ‖ and building vp one of ano-
Heb. 3. 13. ther in the faith *labouring toge-
*3. Iohn 8. ther vnto the truth; ‡admonishing
‡1. Thes. 5. 14. Ioy. 4. 18. the vnruly, comforting the feble
minded, bearing with the weak,
†Heb. 10. 24. † considering one another to pro-
voke vnto love and good works;
‖Luke. 18. 3. ‖ rebuking for syn & trespasse, con-
Lev. 19. 17. fessing of faults * one to another, &
*Iam. 5. 16. praying one for an other, bearing
*Gal. 6. 2. * one an others burden; rejoycing
†Rom. 12. 15. † with them that rejoyce, & weep-
Iob. 30. 25. ing with them that are in trouble;
‖Phil 4. 14. ‖ communicating to the afflictions
*Rom. 12. 13 and distributing * to the necessities
‡Mat. 25. 36 one of an other; ‡ visiting them in
40. Psal. 35. sicknes, mourning & labouring to-
13. 14. 2. Cor. gether in prayer for thē; with ma-
8. 11. ny other offices of like nature, for
the refreshing of soul & bodie; al
which ar found and felt in this ho-
ly communion and body, wher-
‖1. Cor. 12. 26. in if one † member suffer, al suf-
fer with it, & if one be had in ho-
nour,

nour, al rejoyce with it; ſo neer a conjunctiō doth Gods ſpirit work in the hartes of the faithfull, which maketh them to look, † not every man on his own things, but every man alſo on the things of others. †Phil.2.4.

9. For theſe and the like reaſons, hath the communion aud ſocietie of the Church bene alwayes prayſed, ſought for, loved and eſtemed. For as God though he ‖love his people, and hath al his ‖Deut.33.3. ſaincts in his hand; yet * loveth the *Pſal.87.2. gates of Sion, above al the habitations of Iakob: ſo his people likewiſe hav ‡ loved the habitation of his ‡Pſal.26.8. howſe, & deſired this † one thing of †Pſal.27.4. the Lord, yᵗ they might dwel in the ſame al dayes of their life, to behold the Lords bewty and to inquire in his temple, eſteming ‖ a day in his ‖Pſal.84.10. courts better thē a thouſand other where; lamenting their lot when they were exiled therfrō; & * pow- *Pſal.42.4.

ring

ring out their very hart, when they remembred how they had gone with the multitude into Gods howſe, with voyce of ſong, prayſe, and ſolemnity; for which now their * ſowles longed, and even faynted in the. Yea the very † wayes of Sion lamented, when no man came to the ſolemne feaſts; & Iſrael mourned, when the Lord had deſtroyed his ‖ congregation, cauſed the feaſts and Sabbathes to be forgotten in Sion, and forſaken his altar; their hart was heavy, & their eyes dimm, * becauſe the mountaine of Sion was deſolate. And ſo comfortable was the fellowſhip of Gods children, vnto the Apoſtles themſelves (though they were the * pillers & foundations of the church, & needed this help leſſe then others,) that they often longed to † ſee the brethren, for their comfort, through their mutual faith; and earneſtly intreated

*Pſal. 84. 2.
†Lam. 1. 4.
‖Lam 2. 6. 7.
*Lam. 5. 17. 18.
*Gal 2. 9. Rev. 21. 14,
†Rom. 1. 11. 12. 1. Theſ. 2. 17.

intreated the help of their prayers, even as they againe prayed for them, had great joy & consolation in their love, and holy walking in the truth; yea esteemed them the * crown of their rejoycing, their glory & their joy. Even Christ himself in the heavines of his hart, †sought comfort by the prayers of his disciples; to teach vs how to esteme the fellowship of the faithful.

† Rom. 15. 30. Eph. 6. 19. Hebr. 13. 18. 19. " 1 Thes. 1 3. * Philē 1. 7. 3 Ioh. 4. * 1 Thes. 2. 19. 20.

† Mat. 26. 38. 40. 43. Luk. 22. 46.

10. Of al these, and many moe blessings, are those deprived, that refuse or neglect to vnite themselves with Christ in his Church, or doe with draw & separate themselves therefrom, to live alone, as in the desert; or to frequent the company of the wicked. They wāt the benefit and comfort of Gods graces in his childrē, they want the help, strengthning, and incouragement in time of trouble; and the

labour of ſuch fooliſh ones do
†Eccleſ.10.15 weary them, † becauſe they kno
not to goe into the Citie; they
expoſed to many perils, like wa
dring ſheep vpon the mountay
‡Ezek.34.5. ready to be ‡ deyoured of the wi
beaſts, and made a prey vnto S
tan. If they erre, ther is none to
duce them into the right way;
they be wounded or broken, th
is none to bind them vp; if they
in miſery and want, ther is none
*Luk.15.16. give thē ſo much as * huskes to
4Eccleſ.4.10. if they fal, woe vnto them, 4
ther is not a ſecond to lift them v
What remayneth then, but ſei
†Prov.9.1.3 *Wiſdome* hath † built her howſe, fu
4.Luk.14.16 niſhed her table, and invited t
&c. poor and ſimple vnto her feſt: th
al repayr thither without excu
Iſa.55.2. or delay, there to eat ‡ that whi
is good and let their ſowl delig
in fatnes; remēbring how it is wr
*Act.2.47. ten, *the Lord added to the church fro*
dy

day to day, such as should be saved And if any know not the place, of their repast, or fold of Christ; let them beseech him whō their sowl loveth, † to shew them wher he feedeth, & maketh (his flock) to lie down at noon; least they turne a side to the flocks of his companions, or remayn still in dispersion; For behold how good & how pleasant it is, brethren to dwel even togither! ‖ for there the Lord hath cōmanded the blessing, life everlasting.

† *Cant. 1. 6.*

‖ *Psal. 133. 1. 3*

Send thy light & thy truth (ô God,) let them lead me, let thē bring me, to thy holy mountayns & to thy tabernacles. Psal. 43. 3.

How the Saincts gather into communiō, & grow vp vnto a body or church.

The caling of the Saincts into communion, we hav ſeen to cōſiſt of two branches, 1. A ſeparation from the wicked of the world; 2. and a collection or gathering together of themſelves in the faith & love of Chriſt. Which two things were alſo implied in the firſt caling of our father Abraham, when he was willed; 1. to get him out from his countrey, kinred, and fathers howſe, (which were idolaters:) 2. and to come to the place which God would ſhew him, (wher he & his poſteritie, * might ſerv & obey the Lord. It remayneth yet further to be ſpoken, of the covenant and communion, that the Saincts enter into, & keep among themſelves.

†Gen.12.1

‖Ioſ.24.2.

*Pſal.105.44 45, Deut.4.5

2. This congregation of Saincts, when

when it is at the greateſt, is but a litle flock and ſmal remnant; being compared with the multitudes of yᵉ world: but the beginnings hereof, are marveloufly weak, ſmal and cõtemptible; like the grain of muſtard-ſeed which * is the leaſt of all ſeeds; and as Iſrael, which ‡ were the feweſt of al peoples. For God taking them one * of a citie & two of a tribe, and theſe the ‡ fooliſh, weak, and vile of the world, the †poor, the maymed, the halt & the blinde, whoſe dwelling is by the 'highwayes and hedges, he brings thẽ neyther *by an army, nor ſtrength, but by his own ſpirit, into his howſe and kingdome, where though ther be but ‡ two or three gathered together in his name, he is in the mids of them. Theſe being once borne of God, begotten by the immortal ſeed of his word, vnto the faith of the Goſpel; know alſo that there is

*Mat. 13. 32.
‡Deut. 7. 7.
*Ier. 3. 14.
‡1 Cor. 1. 26. 27. 28.
†Luk. 14. 21.
'ver. 23.
*Zech. 4. 6.
‡Mat. 18. 20.

‡Gal.4.26. a Ieruſalem from above, * which is the mother of vs al; that of Sion

‡Pſal.87.5. it ſhalbe ſayd, ‡*Man & man,* (that is many men) *are borne in her,* & the Lord wil count when he writeth

†ver.6. the people, † *He was borne there*; therfore they ſeek to enter into this eſtate and happie cõmunion; they

‖Ier 50.5. ask the way to Sion with their faces thitherward, ſaying, ‖*Come* and *ioyn to the Lord in a perpetual covenant that shal not be forgotten.*

3. This covenant which they make togither, ſtandeth vpon two pillers; 1. to keep their faith in God by Ieſus Chriſt, 2. & to obſerve his lawes in love. In both theſe are they to build vp and help forward

*Mic.4.5. one another, ſaying, * *al peoples wil walk every one in the name of his God, and we wil walk in the name of Iehovah our God for ever and ever.* Here-

*Heb.10,25. vpon follow their aſſembling * or gathering togither for the inſtruc-

on

on one of an other; their mutual ex
hortations to †continew in the faith †Act. 14. 22.
grounded & ſtabliſhed, & to ‖ſtand Coloſ. 1. 23.
faſt therin; their prayers one with ‖1 Cor. 16. 13.
and for another, that * Chriſt may *Eph. 3. 14.
dwel in their harts by faith; their re- 17.
buking ſuch as teach vnwholſome
doctrine, that ſo they may be ‡hayl ‡Tit. 1. 13
or ſound in the faith; of which if
any make ſhipwrack, they ar to be
thruſt out of the communion of
the Saincts, and † delivered vnto †1 Tim. 1. 19
Satan. And for their converſation, 20. Tit. 3. 10.
they ‖ſet vp the Lord in that day to ‖Deut. 27. 17
be their God, and to walk in his
wayes, and to keep his ordinances,
and his commaundements and his
lawes, & to hearken vnto his voice:
& they promiſe to walk in yᵉ pathes *Iſa. 2. 3.
of God as he ſhal teach them; from
whence ariſe (both publickly and
privatly) their mutual love & care
eth of other, * provoking vnto love ‡Heb. 10. 24.
& good works, & walking †worthy ‖Eph. 4. 1.

of their caling wherevnto they are caled: their *admonitions and reproofs one of another when they syn, seeking to *restore them with the spirit of meeknes; but withdrawing † from the disobedient, & putting away such as are wicked ‡from among them.

*1 Thes 5. 14 Lev. 19. 17. 1 Tim. 5. 20. Gal. 6. 1. †1 Thes. 3. 5. ‡1 Cor. 5. 13.

4. Vnto this covenant, ar al that make profession of faith and obedience, to be admitted, without respect of persons; for in Christ Iesus ther is † no difference of Iew or Gentile, of rich or poor, of bond or free, of male or female, for all are one, and alike redemed by his blood, wherby he hath confirmed the covenant ‡for the many; and he hath powred out his spirit vpon al flesh, vpon sons & daughters, vpon old and yong, vpon servants and mayds. And togither with themselves, their infants also ar recived, by virtue of Gods, promise

†Gal. 3. 28. ‡Mat. 26. 28. Dan. 9. 27. *Ioel, 2. 28. 29.

miſe vnto * Abraham, which promiſe by Chriſt is † confirmed vnto vs, with al the benefits & privileges of the ſame. Which infants, though they want diſcretion to perceiv the favour of God for the preſent; yet want they not ſanctification, but ‡ar holy, if but one parent beleev in Chriſt, & this through the mighty work of Gods ſpirit, who ſanctifieth * his from the womb; and by this grace, doth comfort the parents, in that he is both God of them and of their ſeed; and after, the children alſo hav their faith confirmed, by knowing that * they wer caſt vpon him from the womb; and he was their God, from their mothers belly.

*Gen. 17. 7.
†Luk. 1. 54. 55. 72. 73. 74. Act. 2. 39
2 Cor. 1. 20.
‡1 Cor. 7. 14
*Ier. 1. 5.
*Pſal. 22. 10.

5. And as the number of beleevers groweth, ſo ought they to gather togither and we accept into our fellowſhip, al that † gladly receiv the word; even ſuch as be ‖ weak in

†Act. 2. 41.
‖Rom. 14. 1.

*Rom. 15. 1. 3 faith must we receiv, *bearing their infirmities after Christs example,

‡Mat. 12. 20. who would not ‡ break the bruised reed, nor quēch the smoking weke, but nourish it rather by the oil and breath of his spirit, that it might burn bright. And if notorious infamous synners, repent and beleev the Gospel; they may not be repelled, for Christ came to † cal, and save such; neither are they to be refused as impure, whō he hath washed and clensed by his blood, and received to the glory of his father. Which grace of his David did foreshadow, vnto whom there gathered * al men that were in trouble, & all men that were in debt, and all those that were vexed in minde, & he was their Prince. Also when God converteth the child and not the father, the servant and not the maister, the wife and not the husband, the subiect & not the magis-

†Luk. 5. 32. & 15. 1. &c. 1 Tim. 1. 15. 1 Cor. 6. 10. 11.

*1 Sam. 22. 2.

trate

trate; ſuch as he caleth muſt come to his church; we alſo muſt admit, knowing that Chriſt hath ſayd, he cameto *ſet variance betwixt parents and children, ſo that a mans enemies ſhould be they of his own howſhold. Yet is not their entrance into the faith and church of God, any diſcharge of them from their duty and obedience towards their former governours; but let every man (as ſayth the Apoſtle) ‡ abide in the ſame vocation wherein hee was caled. The beleeving wife, may † not forſake her vnbeleeving husband; nor the ſervant his maiſter; and every ſowl muſt be ſubject to the higher powers, even to *every humane creature for the Lords ſake. As Chriſts kingdome is † not of this world, ſo neyther doth it deſtroy or aboliſh the policies of the ſame, but mainteyn them rather, whiles it teacheth all men

*Mat. 10. 34. 35.

‡1 Cor. 7. 20. 21.

†ver. 13.

†1 Tim. 6. 1. 2.

*Rom. 13. 1.

‡1 Pet. 2. 13.

†Joh. 18. 36.

men to do their duty, and ſubject themſelves, even for * conſcience ſake.

*Rom.13.5. Eccleſ 10.20.

6. Again as no earthly power can compel a man vnto this eſtate of grace, (for no man cometh vnto Chriſt, * except the Father drawe him; faith is the † gift of God not of men, & he ‖ addeth to his church ſuch as he wil ſave:) ſo neither can any creature hinder this good work; but when Chriſt draweth vs, we * wil run after him; & when he effectually caleth vs, we * will leav father and friends and all to follow him. And as our gathering togither is in * his name, ſo muſt we defend it by his authoritie, anſwering as did the Apoſtles to the that blame vs, † *we ought rather to obey God then men.*

4 Ioh. 6. 44. †Eph.2.8. ‖Act. 2.47. *Song.1.3. 4 Mat. 4.20. 22. 4 Mat.18.20. †Act.5.29.

7. But foraſmuch as the Saincts are diſperſed over al the face of the earth, in ſeveral cities & countries;

God

God requireth not y^t they ſhould al go to one place; for that could not ſtand with civil policie, neither were poſſible for them to perform. Therefore, albeit whiles the ſeat of his church was in the litle land of Iewrie, he cõmanded al the men to appear togither before him at Ieruſalem, [1] thriſe every year: yet when al nations were admitted into his covenant, adopted to be Abrahams ſeed, & the Iſrael of God; he gathered them togither by his Apoſtles, in ſeverall cities where they dwelt, and ſo eſtabliſhed many congregations in one countrie, as the ſeven churches in the leſſer *Aſia, the churches of †Galatia, of ‡Syria & Cilicia, and ſundry other mẽtioned in ſcripture, do witneſſe; even in Iudea were moe churches planted as the Apoſtle [1] Paul noteth.

[1] Deut. 16. 16

* Reu. 1. 4. 20
† 1 Cor. 16. 1.
‡ Act. 15. 41.

[1] Gal. 1. 22.

8. And God which caled the people

people vnto his faith; furnished them also with divers gifts of his spirit, *wisdome, and knowledge, & prophesie, & tongues, and many other graces wherewith he adorned the spowse & bride of his beloved son; that by them they might serve him, and help, comfort, and edify one an other in their most holy faith. He appointed also that some which for their gifts and conversation were found fit, should have the care and oversight of that congregation where they were set, *to watch for their sowles, and to feed and rule them with the word of God. These for their gravitie ar caled †*Elders*; for the charge committed to them, ‖ *Bishops* or *Overseers*; for the message whereon they are sent, the * *Angels* of the churches; and for the effect of their administration, they are named ‡*Saviours*, by the doctrine of the Gospel, saving

*1 Cor. 12.8. & 10. &c.

*Heb. 13.17.

†1 Tim. 5.17 ‖Phil. 1.1 Act. 20.28.

*Rev. 1.20.

‡Hobad. vers. 21.

†saving thoſe that hear them. Yet are not theſe ' Lords over Gods heritage, but the adminiſters of his graces and bleſſings among them, and enſamples to the flock; not *having dominion over their faith, but helpers of their joy.

†1 Tim. 4. 16
'1 Pet. 5. 3.
*2 Cor. 1. 24.

9 By the † ſeed of the Word in the mouthes of theſe ' minſters and the other *mẽbers of of the church, ar children begotten & multiplied dayly, that Ieruſalẽ enlargeth ‡ the place of her tents, and they ſpread out the curtaines of her habitatiõs. For ſhe increaſeth on the right hãd & on the left, vntil this hoſt of our David become great, ‡like the hoſt of God; & his †ſeed, as the army of heaven that cannot be numbred. By the ſame word, as by ' milk and wine, ar the people nouriſhed vp vnto life eternal; & their covenant w^t God & one with another, ar the two ſtaves, * *Bewtie* & *Bands*, which

†1 Pet. 1. 23.
'Eph. 4. 11. 12
*1 Cor. 14. 3. 5. 24. 31.
*Iſa. 54. 2. 3
‡1 Chron. 12. 22.
†Ier. 33. 22.
'1 Pet. 2. 2. Iſa. 55. 1.
*Zach. 11. 7

Chriſt

Chriſt the good ſheepheard hath taken to feed and rule his flock. His covenant with them, † is *Beautie* or *Pleaſance*, for by ‖ it he giveth thē knowledge, which * is pleaſant to their ſowl, as is alſo ‡ himſelf and his † waies. By this covenāt he cōfirmeth his ‖ ſpirit vpō thē & his words in the mouth of thē & their ſeed, wch words are * pleſant & as the hony cōb, ſweetnes to y^e ſowl, & health to the bones; which cauſeth thē to deſire that they may dwel ‡ in his howſe al their dayes, to behold his bewty, and alwayes they ſay, † *Let the Bewty of the Lord our God be vpon vs.* His other ſtaff, *Bands*, conſerveth the ‖ brotherhood of his people, wherby they ar lincked togither in love, labouring to be * al of one mind, one ſuffring with an other, loving as brethren, living & growing togither as ‡ one tree or ſtaff in his hand. This † *brotherhood*

†Zach. 11.10
‖Pſal. 25.14.
*Prov. 2. 10. & 22. 17 18.
‡Song. 1. 16.
†Prov 3. 17.
‖Iſa. 59. 21.
*Prov. 16. 24
Pſal. 19. 7. 10.
‡Pſal. 27. 4.
†Pſal. 90. 17.
‖Zech. 11. 14.
*1 Pet. 3. 8.
‡Ezek. 37. 17. 19.
†1 Pet. 2. 17.

the

the Saincts are al exhorted to love,
and endevour * to keep the vnitie * *Eph.4.3.*
of the ſpirit in the bond of peace,
being clothed with the * bowels * *Col.3.12.13*
of mercies, kindnes, humblenes of
mind, meeknes, long-ſuffring, for-
bearing & forgiving one an other,
even as Chriſt forgave them; and
above al theſe things, having † *Love,* † *Col.3.14.*
which is *the bond of perfectnes.*

10. Sometimes God bringeth
vnto his faith and church, the go-
vernours & great men of the earth;
whoſe authoritie and ſcepters are
a great help to the conſervation of
true religion, and outward peace of
his people, by their defence of the
juſt, and puniſhment of evil-doers.
Theſe notwithſtanding their high
places, yet are to have no * haugh- * *Pſa.131.1.2*
ty harts nor lofty eyes, but behave
themſelves, and compoſe their
ſowles, like weyned childrē; learn- * *Deu.17.18.19.*
ing dayly from * the miniſterie

and book of God, to fear the Lord & to keep al the words of his law,
*Deut. 17. 20. that their *harts be not lifted vp above their brethren; They are with
*Ezek. 46. 10. them to * begin & end the publick worship of God; they may not take
†ver. 18. of the † peoples inheritance, nor thrust them out of their possession; they are to conteyn as wel themselves as their subjects in the obedience of Christ, to be foster-fa-
Isa. 49. 23. thers ' and nourses of the church vnto which they have brought
*Rev. 21. 24. their * glorie and their honour; expecting a better and an eternal glory with al Saincts in the kingdome of God. For there is a covenant be-
*2 Chron. 23. 16. tween them and their subjects * that they wil be the Lords people, yet
‡2 Chron. 29. 30. and so forward in the chap. thēselves are the foremost ‡ to make it, & to order al things in their kingdomes according to Gods word.
* 2 Chron. 34. 29--32. As that good king Iosiah * in the assemblie of al his people, both great

and

and ſmal, firſt covenanted himſelf to walk after the Lord, and to keep his cõmandements & his teſtimonies and his ſtatutes, with al his hart and with al his ſowl, that he would accompliſh the words of the covenant written in Gods book: and then cauſed al that were found in Ieruſalem and Benjamin, to ſtand to the ſame.

11. But becauſe in times of worldly peace, many wil preſſe to enter into the church, for cõpany, favour, or faſhion ſake; which otherwiſe would never regard the ſame, being profane, idolatrous or irreligious, the children of this world: therfore care muſt be had that no ſuch vnclean wicked perſons be accepted. For though the gates be open, † that the righteous nation which keepeth the faith, may enter in: yet ſeing it is ſayd, that the way ſhalbe caled ‖ holy, & the polluted

† Iſa. 26. 2.

‖ Iſa. 35. 8.

shal not passe by it; that Ierusalem shalbe holy, † & no strangers shal goe through her, nor a ‖ Canaanite be any more in the howse of the Lord of hosts: ther must be seen in them, the seed and foundation of religion, before they be received; namely repentãce frõ dead works, & faith towards God. For this was * the voyce, of the crier that proclaymed the kingdom of heaven; which they that obeyed, † wer baptised vnto remission of syns; the residue were rejected, as a viperous generation: the same thing also Christ made the beginning and groundwork of his kingdome, saying * *Repent, and beleev the Gospel.* Vntil therfore, such willingly * receiv and confesse the truth, renouncing their former evil wayes; promising submissiõ, meeknes, & obediẽce in the faith of the Gospel: vntil the wolf have learned † to dwel

†Ioel 3.17. ‖Zach. 14.21

*Heb. 6.1.

*Mat. 3.2.3.

†Vers. 6.

‖Vers. 7.

*Mark. 1.15. *AB. 2.41. Rom. 10.9.

†Isa. 11.6.7.8.

in

in peace with the lamb, the leopard to lie with the kidd, the bear to feed with the kow, and the Lion to eat ſtraw like the bullock: we may not admitt them into communiō with vs, (for † what part hath the beleever with the vnbeleever?) but refuſe their proffered and pretended ſervice, as the fathers of Iſrael anſwered the like intruders, ‖ *It is not for you & for vs* (joyntly,) *to build an howſe vnto our God, but we our ſelves togither will build it, vnto the Lord God of Iſrael.* And as there were * *porters* in the fowr winds or quarters of Gods ancient howſe; evē porters ſet, that * none that was vnclean in any thing ſhould enter in; and diligent watch and † ward was kept at the gates of Ieruſalem, for fear of enemies: ſo in this new and Chriſtian Ieruſalem, though the gates therof be ‖ never ſhutt, yet is ther ſuch watch to be kept, that no

† 2. Cor. 6. 15

‖ Ezr. 4. 2. 3.

* 1 Chro. 9. 24

* 2 Chron. 23. 19.

† Nehem. 7. 3

‖ Revel. 21. 25

†Reu. 21. 27. †no vnclean thing may enter into it, neyther whatsoever worketh abominatiō or lies, but they wch are written in the Lambs book of life.

12. The Saincts being thus ga-

‖Num. 23. 9. thered, as a people ‖that shal dwe by themselves, and not be reckne among the nations, (for that the

Iob. 15. 19. ar chosen out of the world, & *se-

‡Leu. 20. 24. parated from the same;) and being

"Psal. 122. 3. builded as a citie" compact togithe in it self, and growing vp in Chris the chief corner stone vnto an ho lie Temple in the Lord: are mad

†Ephes. 2. 21. the † habitation of God by the spi-

22 rit, and do dwel ‖ alone in safetie,

‖Deut. 33. 28 in a land of wheat and wine, also their heavens do drop the dew. For the graces of God, by his word

*Psal. 46. 4. and spirit, are as a * river of wate

Reu. 22. 1. of life clear as chrystal, proceeding out of the throne of God and of the lamb, whose streames make glad this citie of God, and moisten

the

the trees planted in this gardein. Yea God himself dwelleth here, & is in the middes of it, therefore it shal not be moved. As the good husbandman, he † purgeth every fruitful branch in this vine, that it may bring forth more fruit; for this his vineyard is † before himself, not let out to others; he keepeth it & watereth it every moment; least any assayl it, he keepeth it night & day, from injurie of enemies, "making the barres of the gates strong, and in it self he setteth peace, and this not in one, but in * al the churches of the Saincts, amids ‡ whom he walketh, visiting and knowing theyr works and all theit wayes. which churches though they be many in number, yet are they one in vnitie. To them al, he hath given one ‡ faith order and canon, to be kept for ever vnto the worlds end, & to every of them a like pow-

*Rev. 21. 3. Psal. 46. 5. †Ioh. 15. 2. †Son. 8. 12. Isa. 27. 3. "Psal. 147. 13. 14. *1 Cor. 14. 33 ‡Rev. 2. 1. 2. &c. ‡Eph. 4. 5. Iude. 1. 3. Gal 6. 16. 1 Cor. 16. 1. Mat. 28 19. 20.

er and grace. And as he guided his
ancient Israel the twelv tribes, by
†Exo. 13. 21. day in the pillar of a clowd,† & by
night in a pillar of fyre, to giv them
light, that they might goe both by
day & night: so hath he created (ac-
*Isa. 4. 5. 6. cording to his promise,) * vpon
every place of mount Sion, the
church vnder the Gospel,) & vpon
the assemblies thereof, a clowd &
smoke by day, and the shining of a
flaming fyre by night, that al Chri-
stiā churches, have frō him their di-
rectiō & protectiō; whiles in the mi-
nisterie of his word & spirit, he
*Psal. 99. 7. speaks vnto thē as in †ye clowdy pil-
"Isa. 25. 4. lar; & is their "shelter against the tē-
pest, their shadow against the heat.
†Psal. 68. 26 For which grace, †praise ye God in
the Assemblies; even the *Lord*, ye
that are of the fountain of Israel.

13. Thus every Church is like
*Psal. 48. 2. 3 mount Sion, * fair in situation, the
joy of the whol earth, the citie of
the

the great King, in y^e^ pallaces wher-
of God is knowen for a refuge, w^ch^
he wil * ſtabliſh for ever, and where * Pſal. 48. 8.
his people " wait for his mercie in " ver. 9.
the mids of his temple. And as the
howſe of Iaakob, walketh † in the † Iſa. 2. 5.
light of the Lord, which ſhineth in
the face of ' Chriſt, in which light ' Iohn. 8. 12.
they * beleev, that they may be the * Iohn. 12. 36.
children of the light: ſo alſo they,
even al nations and people which
are ſaved, walk in the light of the * Iſa. 60. 3.
church, which it hath frō the Lord Rev. 21. 24.
who is her light * everlaſting, her * Iſa. 60. 19.
*ſun & ſhield, in whoſe light ſhe 20.
"ſeeth light. This is y^e^ citie of truth, ‡ Pſal. 24. 11.
the mount of holines, the † ſecret " Pſal. 36. 9.
and congregatiō of the righteous; * Zech. 8. 3.
which looketh forth as the ' Morn- † Pſal. 111. 1.
ing, fair as the Moon, pure as the ' Sam. 6. 9.
Sun; terrible as an armie with ban-
ners; It is the howſe of the living
God, * the gate of heaven, the * pil- * Gen. 28. 17.
‡ 1 Tim. 3. 15.

"Ezek.43.12. lar & ground of truth; al the "limits
therof roūd about, ar moſt holy; the
°Iſa.14.32. Lord hath ſtabliſhed it, & y^e *poor
of his people wil ſhrowd thēſelves
in it, the glorie and honour of the
†Rev.21.26. nations † ſhalbe brought vnto it, &
‖Iſa 4.5. vpon al the glorie ‖ ſhalbe a defence;
"Iſa.33.20. it ſhalbe a "quiet habitation, a ta-
bernacle that cannot be removed,
*Heb.12.28. a kingdome that *cannot be ſhaken,
and the nation or kingdome that
°Iſa.60.12. wil not ſerve it, ° ſhal periſh: but
the people that dwel therein, ſhal
"Iſa.33.24. have "their iniquitie forgiven, and
from the day that this citie is buil-
°Ezek.48.35. ded, the name thereof is, *THE
LORD IS THERE.

The Lord bleſſe thee, o habitation of iuſtice, o holy mountaine. Ier. 31. 23.

CHAP.

Of the cõmunion that the Saincts in al Churches have in things ſpiritual.

NOw as the faithful are thus cõpact, like living and precious ſtones, in one holy Temple, and mẽbers of one bodie; ſo have they fellowſhip togither in all Chriſtian offices ſpiritual and humane, & ech with other do willingly cõmunicate the manifold graces of God. Their ſpiritual communion may be conſidered in three things: Firſt in al duties from themſelves towards God; as be prayſes, thãkſgivings, prayers ſupplications &c. which they powr out one with & for an other. Secondly in all graces given them of God, as are the words of his covenant, the cõforts and ſeales of the ſame, opened and applied for the helping forward and aſſurance of their ſalvation.

Third-

Thirdly in al duties among themselves, one towards an other, as counsels, deliberations, exhortations, consolations, admonitions, rebukes, censures, and such like: all which for the honour of God and their mutual good, they carefully togither doe keep & execute.

2. Their cõmunion in the Worship of God, is when at time and place appointed, they al come togither, † to serve, confesse, and prayse the Lord, and cal vpon his name. For which as Israel of old had their assemblies, wher the ‡ ministers of God publickly and solemnly vttered his prayses, discoursing of al his wonderful works, and giving vnto him the glory of his name; made also * their requests vnto God for their wants, vnto al which, al the people † sayd Amen, and praysed the Lord: so also in the Apostles dayes, Gods people had still their

† Psal. 102. 21 22.

‡ 1 Chron. 16. 7. 8. &c.

* vers. 35.

† ver. 36.

places

‡ places of prayer, for which holy exercise, the Christians 'assembled, & in which they continued * with one accord, both men & women. Where the ‡ ministers of Christ, gav themselves vnto this busines, that minding the publick state of the church, they might for & with the same, make requests & giv thāks, in ye eares & vnderstāding of ye people wch thervnto † answered Amen. 16.

‡ Act. 16. 13. 16.
' Act. 12. 12.
* Act. 1. 14.
‡ Act. 6. 4.
† 1 Cor. 14. 13

These now ar not ye praiers or praises of him alone yt speaketh, but of ye whol assēblie, wch attēd wth their ears, assēt with their harts, & seal wt their lips, that part of publick administratiō; cōfirming it also by signes ' and gestures, beseeming such an action. In these, (whither ordinarie, or extraordinarie with * fasting and humiliatiō of sowl, vpō special occasiōs,) ther is a ‡ cōmuniō & harmonie among the Saincts, that with one mind † & one mouth doe praise God,

1 Nehem. 8. 6.
Act. 20. 36.
& 21. 5. Rev 4. 9. 10. 11.
* 1 Sam. 7. 5. 6. Ezr. 8. 21 Ioel. 1. 14. Act 13. 2. 3.
‡ Act. 2. 42. Rev. 5. 8. 9.
† Psal. 98. 5. 6. Rom. 15. 6.

God, and their prayer † cometh vp
† 2 Chron. 30. 27. vnto heaven to his holy habitatiō
And as the publick assemblies o
the whol church; so the more priva
meetings in families, or of othe
friends for special causes, is bot
comfortable to themselves, and a
ceptable to the Lord: for he ha
promised that wher ther is a syn
1 Mat. 18. 19. phonie or agreemēt, but of two o
his togither in earth, to desire an
thing, it shal be given them; so muc
he respecteth the fellowship & vn
nimitie of his people, and thi
* vers. 20. * gathering togither in his name

3. But when through distanc
of place, or other just occasion, the
cannot or doe not come togither
as also in their private prayers
which they powr out before the
Lord, eyther some few togither, o
ech one apart; the faithful hav ye
spiritual communion and benefi
by praying one for an other; while
they

they *remember and "make mention of their brethren vnto God, rejoycing †and giving thanks for his blessings vpon thē, ‖desiring things that may benefit & comfort them, praying for deliverance from *bāds or other afflictions, for strength & ‡stabilitie in the truth, for "remission of syns, or for other graces as the necessities of the Saincts do require, for al whō we are * exhorted to pray, with al manner prayer and supplication in the spirit, and for ‖special persons, to make more earnest suit, to * strive or wrastle togither with them, by prayers to God for them. This fellowship is comfortable, to all that know the vse of prayer; & how much it prevaileth with God if it be fervēt. Wherfore the Apostles did not only performe this dutie for others in their absence, but themselves so *earnestly desired it at the hands of al, and trusted

*2 Tim. 1.3. "1 Thes. 1. 2. †Phil. 1.3.4. ‖Rom. 1. 9. & *Philē. 22. ‡Col. 4. 12. "1 Iohn. 5. 16. *Eph. 6. 18. 19. ‖Act. 12. 5. *Rom. 15. 30. συναγωνίσασθαι *Heb. 13. 18. 19. 2 Cor. 1. 10. 11. Philem 22.

truſted for help by it. Alſo the Saincts that were before thē knew well, and nouriſhed this communion, whiles they †requeſted their brethren to pray vnto God for thē eſpecially the †prophets, whoſe petitions were exceeding beneficial, not onely to the * church & members therof, whom they ſometime ſaved from death by this meanes; but alſo for * ſtrangers; ſo effectual with the Lord is the prayer of the Saincts, and the odour therof, as ſweet †incenſe before him: and a token it was of his heavie indignation, when he †forbad his prophets to pray for the people.

†Dan. 2. 17. 18.
†1. Sam. 7. 8. & 12. 19.
*Exod. 32. 11 14. Deut. 9. 20. Am. 7. 2. 3. 6.
*Gen. 20. 17
†Pſal. 141. 2 Rev. 5. 8.
†Ier. 7. 16. & 14. 11.

4. Concerning the word of God and our fellowſhip in the ſame, we hav' before ſeē how God beſtowed it ſpecially vpon his own people, as a teſtimonie of his grace towards them, though alſo in a general favour he communicateth it with

*Chapt. 7.

the

the whol world. Now the saincts whose peculiar right & inheritãce it is, must be careful to vse it as a cõmune blessing, every one in himself, and al of them with and for one an other both privatly and publickly. Privatly to read & speak of ye same, vnto their families & neighbours, cõtinually-rehersing or *whetting ye words of God, vpõ & vnto their children, talking of them when they are in the howse, and as they walk by the way, when they lie down, and when they rise vp; that so mẽ may learn & know the scriptures from their childhood, ‡ & by them be made wise vnto salvation, through the faith wch is in Christ Iesus. And that al Christians, may by this means be able, to exhort † & edify one an other, in the knowledge & faith of God; may hav their speech 'gracious alwayes, & powd. ted with salt; may discern truth frõ

[Mark. 16. 15]
[Deut. 33. 4.]
[*Deut. 6. 7]
[‡2 Tim. 3. 15]
[†1 Thess. 5. 11]
['Colos. 4. 6.]

error, whiles by ſerching the ſcripture, as did the men of Berea, † they ſee whither the things taught them be ſo. And this was foretold to be a ſpecial part of Gods covenāt with his people, that ‖ his words which he hath put in their mouth, ſhal not depart out of their mouth, nor out of the mouth of their ſeed, nor out of the mouth of their ſeeds ſeed, frō henceforth even for ever.

† Act. 17. 11.

‖ Iſa. 59. 21.

5. But in the Aſſemblies of the Saincts, the light of this grace ſhineth more clearly; for in thē hav the ſcriptures beē read and preached of old * every ſabbath day; there all men hav not onely libertie, but are exhorted to deſire that they may * propheſie; that is, † ſpeak vnto the church, to edifying, to exhortation, and to comfort: which is therfore to be coveted ‖ rather then other ſpiritual gifts, becauſe it tēdeth both to the building vp of the brethren,

* Act. 15. 21.

* 1 Cor. 14. 1. 39.

† verſ. 3. 4.

‖ verſ. 1. 5.

thren, and conversion of the vnbe-
leevers, † and glorie of God therby. † 1 Cor. 14. 23
Al therfore that hav received this 24. 25.
gift, may in ‡ seemlines and order ‡ ver. 40.
vse and manifest it, for the profit of
the whol & every member; being
careful that it be done according
to * the proportion of faith, & when * Rom. 12. 6.
any speak, that it be + as the words + 1 Pet. 4. 10.
of God. And although a woman, 11.
in regard of her sex, may † not speak † 1 Cor. 14. 34
or teach in the church: yet with 35.
other wemen, and in her private fa-
milie, she ‡ openeth her mouth in ‡ Prov. 31. 26
wisdom: & the doctrine of grace is
in her tongue. So Marie * the pro- * Exod. 15. 20
phetesse, was guid to the women of
Israel, in their songs of thāksgiving:
so + Priscilla at home, helped to ex- + Act. 18. 25.
pound the way of God more per- 26.
fectly to learned Apollos; and was
(togither with " other women) ac- " Phil. 4. 3.
knowledged of the Apostle Paul,
to be one of his † fellowhelpers in † Rom. 16. 3.

Christ Iesus. And the Lord both in those dayes, and before, had furnished sundry holy women with the gift of ‖ propheſie, as he promised also by * his servant Ioel: to teach, that his graces are given vnto all as he seeth good to bestow them; though there is a difference between the extraordinary gift of propheſie, giv̄e but vnto few; & the ordinarie propheſie or expoſitiō of ſcripture, wch is cōmune wth many.

‖ Luk. 2. 36. Act. 21. 9. Ex 15. 20. Iud. 4. 4. 2 King 22 14. * Ioel. 2. 28. 29.

6. Above al other, the Officers given of Christ, for the work of the ministerie, the * Overseers of the churches, are to studie and "labour in the word and doctrine, to ‖ feed the flocks that depend vpon them, to ‖ shew them the good and right way, to * build vp the bodie of Christ, to "divide the word aright, to speak it ‖ faithfully, to keep nothing back, eyther through negligence fear or flatterie, but to shew them

* Act. 20. 28. "1 Tim. 5. 17. ‖ 1 Pet. 5. 1. 2. ‖ 1 Sam. 12. 23 * Ephes. 4. 11. 12. "2 Tim. 2. 15. ‖ Ier. 23. 28. ‖ Act. 20. 27.

them the whol counsel of God, & teach thē †al the statutes which the Lord hath commanded, not ‖keeping back a word. These * watch for their peoples sowles, as they that shal giv accounts; and necessity is layd vpō them, therfore woe ‡vnto thē, if they preach not the Gospel. These must hav care both of strong and weak, † of sheep and lambs; to feed with strong meat or with milk, as their flock hath need, & is ¹ capable. Vpō these the charge lieth, to * dresse the lamps of Gods law, from evening to morning, that they may alway burne in the Tabernacle of the congregation; to giv to the howshold, their * portion of meat in season; and to communicate this heavenly Manna with al the Israel of God, that ther may be an equalitie, as it is written, †*he that gathered much had nothing over, & he that gathered litle had no lack.*

†Levit. 10. 11
‖Ier. 26. 2.
*Heb. 13. 17.
‡Ezek. 34. 2.
1 Cor. 9. 16.
†Ioh. 21. 15.
16. 1 Cor. 3. 1.
2 Heb. 5. 12.
13. 14.
¹Mark. 4. 33.
*Exod. 27. 20
21.
‡Luk. 12. 42.
†Exod. 16. 18

7. And togither with the words
†Mat. 28.19 of Gods eternal covenant, † these
1 Cor. 11. 23. also dispense the seals of the same;
.24. by which the communion of the
Saincts is more illustrated & con-
firmed. For by baptisme which is
1Eph 4.5. 1one, we al are made *one in Christ
*Gal 3. 27. Iesus. And as our fathers were
28. †1 Cor. 10. 2. †baptised vnto Moses, in the cloud
& in ye sea; so now vnder Christ, by
one Spirit, we al are baptised into
†1 Cor. 12. 13. † one body, whither we be Iewes
or Greeks, bond or free. Neyther
1Act. 10. 47. can any man forbid water 1 from
& 8. 36, 37. those which hav receiued the holy
12. *Mat. 28. 19. Ghost and faith; it is the * cómune
Mark. 16. 16. symbol and pledge of our salvatió,
‡Col. 2. 11. 12 & (like ‡ circumcision,) the *seal of
*Rom. 4. 11. our righteousnes by fayth, even the
†Gen. 17 10. seal of Gods covenant to vs & † to
11. 13. 14 Gal our seed. The Supper also of our
3. 14. Act. 2. Lord, is to be distributed to all the
38. 39. *1 Cor. 11. 28 Saincts that can * examine them-
29. selves, & discern his body therein

by

by faith; and is an other ſeal, as of our vnion with Chriſt, whoſe fleſh we eat, and drink his blood; ſo of our vniting togither in his faith. For we (ſayth* the Apoſtle) that are many, are one bread & one bodie, becauſe we al are partakers of one bread. Therefore muſt " we come togither for this cõmunion, and tary † one for another, that as brethren we may eat and drink and rejoyce togither before the Lord; which he that refuſeth, or neglecteth; is worthy to be ‖ rooted out from amongſt his people.

*1 Cor. 10. 17.

"1 Cor. 11, 20

† verſ. 33.

‖ Num. 9. 13.

8. As the Saincts have al a right & intereſt in the covenant of God, & ſeales of the ſame, wherein they have and hold cõmunion togither: ſo have and doe they alſo, in al other Chriſtian ſpiritual duties, publick or private. For all the actions of the Church, being but a practiſe and performance of Gods Law; as

the members have their portion in the general, so have they also in the particulars: ech one according to his place, caling, and measure of grace, given him from Christ the head. In the primitive church estabilished by Moses, when publick actions were to be performed, the whol congregation was assembled as about the " making of the Tabernacle, and all the furniture for the service of God; at the ordination and authorizing of the *Priests and * Levites; at the first " making and † solemnizing of the covenant, at the ' renewing of the same; and at the * repetitiō of al the Lawes & ordinances of the Lord. Vnto al & every of the Israelites, was cōmended the care and observation of all Gods statutes; that neyther all nor any of them, *man nor woman, nor familie, nor tribe, should forsake the Lord, nor suffer among the any

"Exod. 35. 1. 4 &c.
*Lev. 8. 3. 4. &c.
‡Num. 8. 9. 10. 20.
"Deut. 5. 2. 3. 22.
†Exod. 24. 3. 4. &c.
'Deut. 29. 10 11. 12.
*Deut. 1. 1. &c.
‡Deut. 29. 18

any root to bring forth gall and wormwood; but playnly "rebuke their neighbour when he synned in private, or testifie against him *in publick if they could, and there were need; to "bewray & execute judgment vpon open & notorious malefactors; even the leprous and vnclean, though the trial of them apperteyned to the † Priests, yet al the 'children of Israel were to look that such were removed out of the host; yea the care of the Priests purity in their administration, apperteyned * to all the people. And long after, both in * counsels, and in the redressing of publick evils & trespasses, all Israel indifferently, had their hand and presence; as the scripture sheweth. *Ezra. 10. 1. 9. 12. &c.*

"*Lev. 19. 17.*
Lev. 5. 1.
"*Deu. 13. 8.*
Lev. 20. 2. 4.
†*Lev. 13.*
'*Num. 5. 2. 4.*
**Lev. 21. 1. 8. 24.*
**2 Chro. 30. 2. 31. 2. 8.*

9. The churches in the Apostles dayes had also the like right & libertie; for the multitudes of belee-

vers, wer both beholders & actors
† Act. 1. 15--- in the cõmune affayres; as at the
23. & 6. 3. † choise & ordinatiõ of church-offi-
5. & 14. 23. cers; at the ' deciding of questiõs &
' Act. 15. 2. 4. controversies; at the * excommuni-
6. 7. 12. 22. cation or casting out of impenitent
23. & 21. 22 synners; at the *choise & appoint-
1. Cor. 6. 2. &c. ment of men, to cary the gra-
*Mat. 18. 17 or benevolence of the Saincts, to
1 Cor. 5. 4. 5. their needy brethren; at the rece-
13. ving and reading of the Apostles
*2 Cor. 8. 19. † Letters; and generally, in the pub-
1 Cor. 16. 3. lick ' communion and fellowship
† Rom. 16. 7. of the Apostles, & one of another.
1 Thess. 5. 27 They were also willed to exhort,
' Act. 2. 41. admonish * ech other; even the
42. &c. * Officers of the churches; to mar-
*1 Thes. 5. 14 diligently, and avoyd, the cause
2 Thes. 3. 14. of division and offences; & to look
15. that † no root of bitternes sprung up
*Col. 4. 17. and troubled the, least therby many
† Rom. 16. 17 should be defiled.
' Heb. 12. 15.

10. These & the like privileges
in the faith and practise of the Gos-

pel, ar permitted to al Saincts in al churches; which they muſt vſe in al ſobrietie, order, and peace: not preſuming above their calling, place, or meſure of vnderſtanding; nor abuſing their libertie to the trouble or annoyance of their brethren. And therfore * Elders or † Governours ar ſet to rule the people, and togither with the other Officers to weild the churches affaires. By which means confuſion is avoided, & order obſerved in the Aſſemblies; as was in the primitive churches, wher the Overſeers and publick Miniſters, † propounded, diſcuſſed, & caried matters in ſeemlines and peace. Theſe guides ar to be heard, reverenced, and ſubmitted vnto in the Lord; they attend to the publick ſervice of the church, and are as the hand, mouth, & eyes of the ſame; by ſuch God of old * ſignified his wil to the people; & by

1 Rom. 12. 3. 16. 1 Cor. 14 33. 40.

* 1 Tim. 5. 17.
† 1 Cor. 12. 28 Act. 20. 17. 28.

† Act. 1. 15. 6. 15. 6. 7. 13.

1 Heb. 13. 7. 17.

* Exod. 19. 7. 8.

*Rev. 2. 1. 8. 12. 18. & 3. 1. 7. 14. by such * Christ gav admonition t the churches in Asia, when he di rected his Epistles to the Angels whose contents concerned & wer to be signified vnto the who † churches. And these Overseer that thus goe before, help, direc and govern their brethren, are n to impeach their freedom or pow in any thing: for be they never s great, they are not their own, bu 1 Cor. 3. 22. 23. the Churches to whō they adm nister, the churches being Chri and Christ Gods.

† Rev. 2. 7. 11. 29. & 3. 6. 22.

CHAP. XIX.

Of the Communion of the Saints in civil things & humane.

VNto the aforesaid spiritual co munion among the Saints, is adjoyned

adjoyned an outward humane ſocietie, for things concerning this life, and the help, comfort & peace of the ſame. This we may refer vnto three heads; the one of Families; the other of Policies or Cõmuneweales; the third of general duties of love and friendſhip, which nature it ſelf teacheth and religion confirmeth among Gods people.

2. Families have their foundation in mariage, which as it is *honorable among al men, ſo chiefly among the Saincts; who thereby have a "godly ſeed, whereas the childrẽ of the wicked vnbeléevers are †vnclean. This ſtate of life, God 'ordeyned in Paradiſe, whiles Adam was in his perfection, for mutual help and comfort, & for "propagatiõ of mankind. And after the tranſgreſſion, it was continewed, as in * the world, ſo in the ‡ church both for the cauſes aforeſayd, and for

*Heb. 13.4.
"Mala. 2.15.
†1 Cor. 7.14.
'Gen. 2.18. 22 &c.
"Gen. 1.28.
*Gen. 4.17. &c.
‡Gen. 4.25. 26. & 5.3. &c. 12. &c.

for the obteyning of that promised
"Gen. 3. 15. "ſeed that ſhould bruiſe the Serpēts
& 15.3.4.5. head, and bring bleſſing vpon all
Act.3.25. families of the earth. And vntil
that ſeed, (which was Chriſt,)
came; our Fathers generally em-
"Deut. 25. 5. braced that kind of life, &"though
6. &c. Gen. it a diſhonour to die childleſſe: and
30,1. 1 Sam. ſince that time, it hath ſtil been
1. 6. Luk, 1. kept in, and ſanctified vnto the
13,25. church, to ſuch as ſaw good, or had
"1 Cor, 7. 2. need ſo to live; "both for the avoid-
&c. 9, 5, ing of ſyn, and for other help and
1 Tim. 5. 14, cōfort which that eſtate affordeth.
But they which have from God
"1 Cor, 7. 7. "the gift to conteyn their veſſels in
holines and honour without mari-
*Mat, 19, 12, age, and which addicting *them-
1 Tim. 5. 5, ſelves to the ſervice of Chriſt, find
25, Luk, 2, 37 it beſt for avoyding the burdens &
"1 Cor, 7. 32, "cares of this life, to keep thēſelves
33. 34, ſingle, in virginitie or widowhood;
1 Mat, 19, 12, 'are counſelled by 'Chriſt and his
1 Cor, 7, 37, Apoſtle ſo to reſt. Yet if any marry
38. 40.

they

hey "syn not; onely they must so ive as * if they were not maried, & so vse al other worldly things, as if hey vsed them not, because the ashion of this world passeth away. And in their marying, they must have care not to match themselves n an vnequal yoke with vnbelee-ers, (for that "hath alwaies been reproved,) but onely *in the Lord: though if they be maried to vnbe-leevers before they are caled to the faith, they must not then "depart, or put away.

"vers. 28. 36.
*vers. 29. 31.
"Gen. 6. 2. 3. & c & 27. 46 Deut. 7. 3. Ezr. 9. 1. 2. Mal. 2. 11. 12.
*1 Cor 7. 39.
"1 Cor. 7. 10. 12. 13. 16

3. The faithful man & woman thus fastned in wedlock, are 'heyres togither of the grace of life; and so ought to live in peace and love, the wife "being subject to her husbād (whose "glory she is) as vnto the Lord. Their fellowship as it is in 'spiritual duties, so also in humane; such as be 'living & cōversing togi-ther; "educatiō of children, govern-

1 Pet 3. 7.
*Eph. 5. 22. 1 Pe. 3. 1.
"1 Cor. 11. 7.
1 Pet. 3. 7.
1 Gen. 2. 24. Mat. 19. 6. 1 Cor. 7. 3.
"Eph. 6. 4. 1 Tim. 5. 10.

mēt of

*Col.4.1. mēt *of ſervants, & ordering of y^r
Pro.31.15. familie; joynt †labour & diligence
†1 Tim. 5. 8. for their livelihood; and al other
Prov. 31. 16. 27.18.19. offices, wherby their mutual love,
&c. help, and comfort may be maintey-
ned, in this honorable ſtate of life
which to forbid any Chriſtian, is
*1 Tim.4.1.3 a doctrine † of Divils; and which
*Eph.5.23. 25. a ſhadow * of that myſtical & ho-
venly communion betwen Chri-
& his church, whiles the man lov-
*Gen.28.29. eth & cheriſheth his wife as *his
own body, the womā again loveth
†Deut.33. † feareth, & obeyeth her huſband.
*Rom.7.2. This ſocietie endureth *vntil death
and can not be diſſolved except
*Mat.5.32. * for adulterie, for which treſpaſſe
if the magiſtrate inflict not death
*Levit.20.10 according † to Gods law; y^e injuried
*Num.5.31. perſon may * lawfully divorce and
Mat.19.7.8. 9. put away the offender.

4. The next in the family, a-
*Pſal.127.3. children; which as they are the *in-
heritance and wages of the Lord, ſo
mus

muſt they be †brought vp & nour- †Eph.6.4.
ured in his fear; for they are his, & Pſal 78.3.4.
* holy frō the womb. And becauſe 6.7.
ſooliſhnes ‡ is bound in the harts ‖Ezek 16.21.
of children, therfore, the parents ar *1 Cor 7.14.
to governe ‖ & correct, but without ‡Prov 22.15.
provoking them to wrath, leaſt †Prov.23.13
hey be diſcouraged. For them are 14.
parents alſo to*ſtore vp, & provide ‖Coloſ.3.21.
for their maintenance, ‡ mariage, *2 Cor.12.14
and other neceſſities, what in them Gen.25.5.6.
lieth; the children againe, † honou- ‡Gē 24.3 &c
ring and obeying their fathers and Exod 22.17.
mothers in the Lord; & ‖ recom- Deut 7.3.
penſing them, (if they can & ther †Epheſ.6.1.2
be need,) in their old age & pover-
tie. And they that ſhal*ſmite, curſe, ‖1. Tim. 5. 4.
or blaſpheme their parents, o ‡ ſtub- Prov. 23.22.
bornly refuſe to obey them; are for
ſuch vnnaturalnes, to die the death. *Exod.21.15.
17 Mat.15.4
Prov. 20.20.
‡Deut.21.18
20.21.

5 Servants ar the laſt in the fa-
milie, inferior vnto children both
†in durāce and fidelity; yet as their †Iob.8.35.
fellowſhip may be in the faith, for Heb.3.5.5.

which their maiſters ſhould regard
"Philē. 1. 16. them "above ſervāts, even brethren
beloved: ſo in civil ſocietie they
‡Tit. 2. 9. 10. are notwithſtanding to be in ‡ſub-
jection to their maiſters, faithfull
and pleaſing them in all things. Of
theſe, ther be two ſorts, 1. Free
or hired ſervants; 2. and Bōdmn
or Sclaves. Of the firſt ſort were
"Lev. 25. 39. the poor Iſraelites, which "ſold or
hired out themſelves for neceſſitie
to their brethren, or were chaffred
*2 King. 4. 1. by their * creditors. Theſe were
to be wel intreated like brethren,
‡Lev. 25. 43. ‡not overruled with crueltie; they
'Exod. 21. 2. wer to be diſmiſſed "in the ſeventh,
†Lev 25. 40. or at furtheſt in the fiftith year †cal-
41. 54. led the Iubilee. And when they
†Deut. 15. 13 14. went out, they were to be †liberal-
ly rewarded with their maiſters
goods. Of the latter ſort were the
*Lev. 25. 44. 45. hethens, either *bought with price,
or conquered by battel; which re-
mayned ſervants alwaies, thēſelves
and

and their ſeed after thē. Servitude, eſpecially bondage, is a judgment of God vpon the world for ſyn; inflicted vpon Chams "poſteritie as a curſe; yet is the curſe by Chriſt taken away, in whom the bond & the free ar one. And this was the caſe of many ſtrangers in Iſrael, as of the Gibeonites the offſpring of Canaā, vpon whom their fathers "curſe for outward ſlaverie was inflicted, wch they cheerfully † vnderwent, and had Gods favour and bleſſing vpō their ſowles; they ſerving him, and he continewing thē, (though Saul ſought to root them out,) & "puniſhing all Iſrael for their injurie. The like was alſo to be ſeen in others of that progenie, whom Solomon ſubdued vnder ‖ ſervile tribute, & whoſe children remayned among the Iſraelits after the captivitie of Babylon, (as did alſo the Nethinims of Gibeon,) and wer

"Gen. 9. 25. 26.

*Gal. 3 28.

"Ioſ. 9. 23.

†ver. 25. 27.

"2 Sam. 21. 1. 2. 3. &c.

‖ 1 King. 9. 21

*Nehem. 11.3 & 7.60. named * *the ſons of Solomons ſervants.* When ſuch bondmen ar brought to the faith of the Goſpel, their civil ſervitude is not therby at an end, no not though they hav † beleeving maiſters; but they ar ſtil to giv honour, and do ſervice, even ‖ hartily as to the Lord and not to men; ſi they ſerv * the Lord Chriſt in tha eſtate, and ar his ‡freemen; therfore they ſhould not † care for this yoke, yet if they may be free, they ſhould vſe it rather. The maiſters, ar ‖ to do vnto their ſervants that which is juſt and equal, knowing that they alſo hav a maiſter in heaven: they may * chaſten thē but not oppreſſe them, nor contemne their judgement ‡when they cōtend with thē. Thus ſervāts notwithſtāding their freedom in the faith, ar to be in ſubjection, and " humble themſelves vnder the hād of their governours; they are to obey in † labour and attendance,

1 Tim. 6. 2.
‖ Coloſ. 3. 22. 25.
* verſ. 24.
‡ 1 Cor. 7. 22.
† verſ 21.
‖ Cloſ. 4. 1.
* Gen. 16. 6.
‡ Iob, 31. 13.
" Gen. 16. 9.
† Luk. 17. 7. 8 &c.

tendance, in ſervice [1] at home or abroad, in peace [*] or in war; and both maiſter and ſervant ar to keep communion togither in their holy faith, (wherin is [†] no reſpect of perſons,) without oppreſſion, frawd, murmuring, or debate; til they end their dayes in peace, and come to the place appointed for al the living; wher ſmal & great do lodge togither, and [†] the ſervant free from his maiſter.

[1] Gen. 24, 2 4
[*] Gen. 14. 1 4. 15.
[†] Iam. 2. 1.
[†] Iob. 3. 19.

6. This much of families, which being wel ordered, and conjoyned in the faith of Chriſt, are as litle churches, ſo caled by [1] the Apoſtle; and ought to hav care, whatſoever be done in others, that [*] Gods true worſhip be continewed in them. The ſecõd ſort of humane ſocietie, is in Policies or Commune weals; wch may be diverſly cõſtituted, leſſer or greater, & vnder ſũdry ſorts of governmẽt. As, many families cõpact

[1] Rom. 16. 5. 1 Cor. 16. 19.
[*] Ioſ 24, 15. Gen. 35, 2.

togither in one *tribe; many tribes in one †nation or Kingdome; many kingdomes in ‖one Empire; & these menaged by one or by many; by ‖Princes, * Senatours, " Iudges, ‡Kings or †Kæsars, as God shal dispose, & the publick states see best. For ‖al powers are of God, whatsoever be their names, titles, dignities or formes of regiment; and when or howsoever they be altered at the discretion of man, (in respect wherof they ar caled *humane creations, or ordinãces,) they ar to be submitted vnto for the Lords sake. And this though they be vnbeleevers; how much more if they also beleev, & hav brought their glorie to the Church of Christ, and have their ‡ portion in the holy land.

*Num. 1. 18. 20. 22. &c.
†Exo. 19. 6. Act. 10. 22.
‖Ezr. 1. 2. Luk. 2. 1.
*Num. 7. 2.
"Num. 11. 16. 17.
‡Act. 13. 20.
†vers. 2.
‖Act 25. 11. 12.
‖Rom. 13. 1.
*1 Pet. 2. 13.
‡or creatures κτίσεις.
†Ezek. 48. 21.

7. These magistrats if they be freely choſen of the church, must be of their † brethren, ‖men of wisdome and good conscience, who must

†Deut. 17. 15
‖Deut. 1. 13. 15. &c.

must judge al cauſes aright, & go-
vern the people in juſtice, * and in
the fear of God: whom the Com-
mons are to honour, ſubmit vnto,
and reverence, ‡ in deed, word, and
geſture, as to the Lord; for † the
word of God is committed vnto
them, and they therfore ar caled
Gods. This ſubjection is due vnto
al, whither * vnto the King as to the
ſuperior, or vnto the Governors, as
they that ar ſent of him. It muſt be
both openly & * ſecretly, even † of
conſcience, & not for fear of wrath
onely. The cõmunion of the faith,
is not a cauſe, why eyther prin-
ces ſhould forſake their place, titles,
or dignities; or the people ſhake off
their ſubjection. For ſeing Magiſ-
tracie is ſtil Gods ordinance; none
ar meeter to execute it, to hav his
word and ſword cõmitted to thẽ,
to carie his titles, & to judge in his
cõgregatiõ, then his own ſervants

* 2 Sam. 23. 3.
‡ Pſal. 72. 9. 10. 15. Rom. 13. 6. 7. Iude. 8.
† John. 10. 35.
1 Pſal. 82. 6. Exod. 21. 6.
* 1 Pet. 2. 13. 14.
‡ Eccleſ. 10 20
† Rom. 13. 5.
1 Rom. 13. 1. 2. 3.

furnished with his spirit. And seeing it is stil his " ministerie for the good of his people, yᵉ punishmēt of malefactors, & praise of weldoers, none cā better performe this dutie, & be * nourshing fathers & mothers of Christs church, then Christian Kings ar not to cast away, but bring their glorie & honour to Ierusalē (as the gentiles do their * riches,) & thēselves to † minister therevnto.

8. In which ministration, they both " maintеyn and conserve the true religion of God according to his word, & reforme things amisse in themselves and their subjects, (as is † before touched:) and also maintеyn civil peace, by executing † mercie and judgment, ‖ justifying & delivering the poor and needy, and * beating down the oppressor. Such magistrates ‡ are eyes to the blind, feet to the lame, fathers to the poor; whose cause when they know

*2 Chron. 1. 10 31. 12. Num. 11. 17.
"Rom. 13. 4. 6.
*Isa. 49. 23.
1 Revel. 21, 24
*Isa. 60. 5. 6. 9. 11.
†Vers. 10.
"Ezek. 45. 17
†Chap. 17. Sect. 10.
‖Psal. 101. 1.
‖Psal 82 3. 4
*Psal. 72. 4.
‡Iob. 29. 15. 16. 17.

know not, they ſeek out diligently; breaking the jawes of the vnrighteous man, & plucking the prey out of his teeth. And as their ſword preſerveth peace at home, ſo " it reſiſteth injuries from abroad; that they are not onely ornaméts of cõmune weals, but their ſafety and ſtrength vnder God; and may wel be caled, (as the Prophets name them,) the "*Shields* of the world. For which cauſe, all Chriſtians as they may (by † Pauls example) be partakers of the benefit of their lawes politick; ſo do they ow ' homage, ſervice, and ſubiectiõ vnto thẽ, ſhould allow them maintenance, pay them tributes, and other like duties; in recompence of their cares, labours, and employments: that ſo mutual peace and concord in the cõmunion of the Saincts, may all manner wayes be conſerved.

" *Iudg.* 11. 29. &c. 2 Chro. 32. 1. 2. 5. 6. &c.

" *Pſalm.* 47. 9 & 89. 18. *Hoſ.* 4. 18.

† *Act.* 22. 25. 28. & 25. 10. 11.

' *Rom* 13. 1.—5. 6.

9. There remayneth yet an o-

ther ſort of civil duties among the Sainćts, general vnto al, maried or vnmaried, bond or free, magiſtrate or ſubjećt; which are, love, mercy, relief, kindenes, courteſie, and many other the like ſociable actions, at al times to be performed, of al perſons as there is occaſion, and according to their power and place. For Chriſtians are to have care of

*1 Theſ. 5. 12 13. thoſe" that labour among them, are over them in the Lord, and admoniſh them; that they have them in ſingular love for their works ſake,

*1 Cor. 9. 11. & let thē "reap their carnal things, which ſow vnto them ſpiritual. For God wch willed Iſrael to beware

*Deut. 12. 19 *that they forſakt not the Levite, as long as they lived vpō the earth,

"Deu. 14. 27 "becauſe he had neyther part nor inheritance with them, but was bu-

†Deut. 33. 10 ſied in † teaching them the law, &

‡Deut. 10. 8. 9. other miniſterial actiōs, ‡for which the Lord himſelf would be his inheri-

heritance: hath alſo ordeyned, "that they which preach the Goſpel, ſhould live of the Goſpel. And ſeing for the ſervice of Chriſt in that warfare, ‡ they intangle not themſelves with the affayres of life, becauſe they would pleaſe him that hath choſen thē to be ſoldjers: they ſhould have "their wants ſupplied by the church, that they be not forced to war † at their own coſt; but may eat of the milk of the flock which they feed, & be made partakers ' of al their goods; which wil not onely be an incouragement to them in their miniſterie, but alſo turne to the great good of ſuch as reliev them, as it is written, *ye "shal give vnto the Prieſt the firſt of your dough, that he may cauſe the bleſſing to reſt vpon thy howſe.* And togither with them, the poor, the ſtrangers, the fatherleſſe, and the widowes, (as was the manner "in Iſrael,) are alſo

"1. Cor. 9. 14.

‡ 2 Tim. 2. 4.

"Phili. 4. 15. 16.

† 1 Cor. 9. 7.

' Gal. 6. 6.

"Ezek. 44. 30

"Deu. 14. 29

also to be releived; to them we mus
"open the hand and lend sufficien
*Deut. 15.8. for their need, and that without
*vers. 10. *grief of hart, and evē freely, look-
†Luk 6.35. ing for nothing again, but expect-
ing a blessing & reward from God
‖Heb. 13.2. Pilgroms and strangers are ' to be
harboured; our brethren in bon
*vers. 3. *to be remembred, as though we
‡Isa. 58.7. were bound with them; † the nake
Iob. 31.16.17 to be clothed; the hungrie sowl fil
18.19. Mat. led; the sick and distressed, to be vi-
25.35.36. sited, tended, and comforted;
Iam. 1.27. and al other good works, which are
*Galat. 6.10. to be done vnto al men, "especial-
ly to them which are of the howse-
hold of faith. For these works of
†Hos. 6.6. mercy, are better † then sacrifices;
‖Philip. 4.18 they are ' odours that smel sweet, a
sacrifice acceptable and pleasant to
*2 Cor. 9.8.9 God, who can make * all grace to
abound towards vs, that we alwaies
having al sufficiencie in all things,
may abound in every good work,

to all

to an' everlasting memorie of our iustice, the " prayers of the Saincts for vs, with prayse and thanks vnto God for his vnspeakable gifts. These humane duties, are so vnited vnto true religion, as God of old cõmanded them on his Sabbathes and solemn "feasts; Christ hath ordeyned * Deacons in his Church, and other Helpers for this ministration; besides the general care of all the faithful; and on every ‡ first day of the week, (which were dayes of the churches "assẽblies,) such care & provisiõ for the poor was made. yea when occasion so required, the Christians † sold their possessions & goods, and parted them to all men as every one had need; which work the ' Apostles themselves a while looked vnto. Good therefore and comfortable is it for all the Saincts that have this worlds good, to do good and to distribute, * because with

" verſ. 13. 14. 15. 26.

" Deut. 16. 11. 14. Nehem. 8 10.

* Act. 6. 1. 2. &c. Rom. 12. 8. & 16. 1.

1 Tim. 3. 12. & 5. 9. 10.

‡ 1 Cor. 16. 1.

" Act. 20. 7. Ioh. 20. 19.

† Act. 2. 45.

' Act. 4. 34. 35. 37.

* Heb. 13. 16.

with ſuch ſacrifices God is well pleaſed; that they be rich in good works, and ready to communicate; that with the godly Tyrians, † their occupying and their gain may be holie vnto the Lord; whiles they hoord it not vp, nor keep it in ſtore, but let it be for them that dwel before the Lord, for food & clothing by this meanes "laying vp in ſtore for themſelves, a good foundation againſt the time to come, that they may obteyn eternal life.

† Iſa. 23 18.

" 1 Tim. 6. 18 19.

10. Concerning other Chriſtiã offices ſpecial regard muſt be had in al our actiõs of reverence & loue; for towards ſuperiours, & the aged, men muſt ſhew al honour in giving them their † titles of dignitie, when they ſpeak or write vnto them; riſing vp; and bowing down before them for honour ſake; they may not * rebuke, but exhort them as fathers, they are to giv them ‡ the vpper pla-

† Luk. 1. 3. Act 26. 25. 2 Iob. 1.
† Lev. 19. 32. 1 King. 1. 16. 23. Ruth. 2. 10
* 1 Tim 5. 1.
1 Sam. 1. 14. 15.
‡ Luk. 14. 7. 8. 9. 10.

ces

ces, and suffer them † first to speak in causes; And they again ar kindly to intreat the yonger sort as ' children and as brethren; yet as they may deserv, † sharply to rebuke also. Amongst al, ther should be, in behaviour, seemlines & ' courtesie; in giving hônour, * to goe one before an other; ‡ saluting, kissing, and " embracing of freinds, as ther is occasion. In words, † softnes, meeknes and gentlenes towards all, without ' bitternes or wrath, clamorous or evil speaking: even then giving good words, & blessing, * when we ar reproched. In actions; dealing ‡ freindly, simply, faithfully; neither by force † oppressing, nor by fraud deceiving our brethren in any thing; ready to ' give, lend, or pleasure them any way; and vnto everie honest action * easy to be intreated; ‡ rejoycing with them for their joy, & mourning

† Iob. 32. 4. 6. 7.
' Iosh. 7. 19. Philem. 9.
1 Tim. 5. 1.
† Tit. 1. 13. 3. Ioh. 10.
Num. 32. 6. 7. --- 14.
' Eph. 4. 32.
* Rom. 12. 10
‡ 1 Thess. 5. 26. 1 Cor. 16. 20.
" Act. 21. 6.
† Tit. 3. 2.
Gal. 5. 23.
' Ephe. 4. 31
" 1 Pet. 3. 9.
‡ 1 Cor. 16. 14. Prov. 18 24. 2 Cor. 1. 12. 1 Tim. 5 11.
† 1 Thess. 4. 6
' Mat. 5. 42.
* Iam 3. 17.
‡ Rom. 12. 15.

* 1 Pet. 3. 8. mourning for their ſorow. Nou-
† Rom. 12. 16 riſhing good wil by * affability, ſo-
‖ Iude. 12. Act ciablenes, † lowly cariage, ‖ love-
2. 46. feaſts, and rejoycing togither; that the bond of peace may by al good and lawful meanes be preſerved amongſt vs during life; and when we are parted by death, the living
* Luk. 7. 12. to * cary and accompany the dead
2 Sam. 3. 31. & 6. vnto the grave.

11. In this maner men carying themſelves, towards God whom they ſerv with reverence and with fear, and adore in ſpirit and truth; alſo to their neighbours, with whō they ar coupled in peace and ami-
* Ezech. 34. 26. tie: the * bleſſings of the Lord, as
† Levit. 26. 21. 12. the rayn & ſhowrs from heaven, ar powred vpon them; † his own tabernacle and gracious preſence,
‖ Num. 23. 21. and the ‖ joyful ſhowt of a king is
* Iſa. 60. 13. among them; and he wil * glorifie the place of his feet. Againſt al forreyn enemies he wil defend them,

them, making [i] the barrs of their gates ſtrong; ſalvation wil he ſet for walles & bulwarks, even himſelf wilbe a ["] wall of fyre round about them; that they ſhal dwel [l] in the tabernacle of peace in ſure dwellings, and in ſafe reſting places: He [*] will cloth them with garments of ſalvation, wil cover them with the robe of righteouſnes; & adorn them with his graces, as a bride garniſheth her ſelf with her jewels. Here wil he make vnto al people, [+] a feſt of fat things and ful of marow, a feaſt of wines fined and purified; feeding them [†] with the fat of wheat, and filling them with honey out of the rock. Sion ſhalbe [i] a crown of glorie in the hand of the Lord, and a royal diademe in the hand of her God; and as a [*] bridegrome is glad of the bride, ſo wil he rejoyce over her; and ſhe againe ſhal joy in

[i] Pſal. 147. 13.
[i] Iſa. 26. 1.
["] Zech. 2. 5.
[l] Iſa. 32. 18.
[*] Iſa. 61. 10.
[+] Iſa. 25. 6.
[†] Pſal. 81. 16.
[i] Iſa. 62. 3.
[*] verſ. 5.

him, & prayse his name, because
Psa.148.14 he hath exalted the horn of his people, which is a prayse for all his Saincts, even for the sons of Israel, a people near vnto him.

Pray for the peace of Ierusalem: let them prosper that love thee. Psal. 122. 6.

CHAPT. XX.

How the communion and peace of the Saincts, is hindred by enemies without.

ALthough the Church hath received such grace and glo-
†Psal.84.11. rie, from the Lord God her † Sun and sheild, that she may wel be an
‡Psa.48.4.5 ‡astonishment to the kings of the earth,

earth, and wonder of the world, as having * the Sun for her clothing, the moon for her footstool, and the twelve starres for a crown vpon her head, whiles by faith and holines she hath * put on Christ, the † Sun of righteousnes that is risen vnto her, as she hath learned him of his ' Apostles; and is herby advanced to heavenly dignity, that even her * conversation is in heaven, so as she loveth no more * this world, of which she her self † is not, and the ' fashion wherof passeth away: yet forasmuch as she hath both in her own body, * paines of childbirth, whiles she is in travail to bring forth Christ, which by the preaching of the Gospel is * formed in her; and without her self, Satan (for his fiercenes a † dragon) ' persecuting her in wrath, & warring with the remnant of her seed, gathering his soldiers which are * as

* Revel. 12. 1
* Rom. 13. 14
† Mal. 4. 2.
12 Pet. 3. 8.
* Philip. 3. 20
* 1 Ioh. 2. 15
† Ioh. 17. 14
1 Cor. 7. 31
* Rev. 12. 2.
* Gal. 4. 19.
† Rev. 20. 2.
' Rev. 12. 13. 17.
* Rev. 20. 8.

the ſand of the ſea, to compaſſe a-
bout the tents of the Saincts, the
beloved citie; it ſhalbe therfore
good, that we take a view of theſe
troubles and aſſaults, learn of God
the end and vſe of them, and how
we may either eſcape or overcome
them, leaſt we be offended & our
faith fayl.

2. That old crooked ſerpẽt, the
enemy of mans ſalvatiõ, perceiving
the vniting & communion of the
Saincts, to be a great help & fur-
therace of their happines; a prayſe
to their God, a daunting to the
world, & a comfort to themſelves
doth therfore bend his vtmoſt
might and malice againſt this bro-
therhood, that he may diſſolve the
ſame. He ſtirreth vp the wicked
multitudes, like the raging waves
of the ſea, that ſome out myre &
durt, to bely and blaſpheme the
truth and witneſſes of Chriſt, ac-
cuſing

cusing them of " noveltie, heresie, sedition, treason, and rebellion. He further kindleth this fyre, by his †false Prophets, that cease not to inveigh against, and calumniate this little flock; and by their abused wit and learning, to prove & perswade that they are as bad or worse then they be reported of, both for their faith towards God, and loyaltie to the princes of the earth. which princes also, for like ‖ malice in themselves, or for that they ' fear the losse or impeachment of their honour and dignities; or because they loath * the bonds and yoke of the gospel; or " for to gratifie their people and subjects; are readie to turn the dint of their sword, (wherwith they should conserv the truth and peace of Christian religion,) against the Saincts, and especially their cõmuniõ & assemblies; which seem most dangerous, and are in-

" Act. 17.18. & 24.5.14. Nehem. 6.6. 7.
† Amos.7.10. Luk.23.2. Ioh 19.7.12.
‖ 1 Kin. 22.8.
' Num 22.3. 4. Mat.2.3.
* Psal 2.3.
" Act.12.3. & 24.28.

deed terrible to the world, as an ar-
mie with banners.

3. Herevpō they think to work
wisely, if any way they can hinder
the propagation and increase of the
church; whither by privy oppressiō,
or open persecution: though the
wisdom of God hath sayd, *Sure*
it is not good to condemne the iust; nor
that princes should smite for equitie.
specially the * men-children, the
teachers, guides, and principals
Christs flock, are most maligned, &
exposed to their tyrannie: though
sōtime neyther women nor infants
can be exempted from their rage
and cruelrie. For which, these ci-
polities, with the heads and gover-
nours of thē, vnto whom erewhile
it was sayd *ye ar Gods & ye al are chil-*
dren of the most high, ar now become
more base then any men; and are
caled in holy scripture, *Lios, Wolues,*
beares, Libbards, wild-bores, and fou-

[illegible] even

even pourtrahed out by "mõſtrous, ſavage, and deformed beſtes; for ſuch their barbarous havock, and miſuſage of the Saincts. "Dan.7.7.8. Rev.13.1.2.

4. For loe, in their malignant harts, they fret againſt * the people of God, and againſt " the holy covenant; with their mouthes they ſpeak evil, even †marveilous and preſumptuous things, ' blaſpheming Gods name and tabernacle, & them that dwel in heaven; with their hands and hornes they ſmite and puſh the poor ſtock of Chriſt, *ſpoyling them of their goods, baniſhing them out of their dominions, caſting them into priſons and dungeons, feeding thē with bread of adverſitie and water of afflictiō; deviſing all cruel and exquiſite torments, to make their death miſerable, †racking, ſtoning, hāging, hewing in peeces, burning in fyre, caſting to wild beaſts, and many moe *Dan.11.30. "Dan.11.30. †Dan.11.36. & 7.8. 'Rev.13.6. *Heb.10.34. Rev.1.9.ler. 38.6.1 King. 22.27. Act.8 3. †Heb.11.35. 36.37. Dan. 3.19.20. and 6.16.

horrible tortures; as the lambs of Christ have felt in all ages; whiles children have been brought "from the womb to their martirdom; & "women with child, ript vp in their vnnatural crueltie.

5. By this meanes, the cómunion of the Saincts is oft times dissolved and *scattred; their shepheards and watchmen † apprehended and killed; the whol flock pursued, a "sheep appointed to the slaughter. Some for fear deny and forsake the faith, and are † compelled to blaspheme. Some by flatterie are * caused to syn, and wickedly break the holy covenant, and to be the betrayers of their brethren. Such as escape these evils, somtime † wander vp and down in sheeps skins and goat-skins, destitute, afflicted, and tormented, in desarts and mountaines, in dennes, and caves of the earth. Thus waters of a full cup are wrung

" Exod. 1. 22. Mat. 2. 16.
" 2 king 8. 12.
* Act 8. 1.
† Act. 2. 1. 2. &c.
" Rom. 8. 36.
† Act. 26. 11.
* Dan. 11. 30. 32.
† Heb. 11. 37. 38.

wrung out vnto them; and now the
†wayes of Sion lament, because no †Lam. 1. 4.
man cometh to the solemn fests; for
"the dayly sacrifice (whereby they "Dan. 11. 31.
were wont publickly to worship
God,) is taken away, and abomina-
ble desolation put in the place. The
'sanctuarie & synagogues of God 'Psal. 74. 7.
are burned; *Ierusalem broken vp, 8.
made a ruinous heap, the stones *Ier. 52. 7.
therof layd in dust, and the dead Psal. 79. 1. 2.
bodies of the Saincts, cast to the 3.
fowles & bestes of the earth. Then
the faithful mourn, because God
hath * destroyed his congregation, *Lam. 2. 6.
caused the sabbaths to be forgotte,
forsaken his sanctuarie, and given
into the enemies hand the walls
of her palaces: their eyes "fayl with "vers. 18.
teares, their bowels swel, their liver
is powred vpon the earth; & they
cry out with the Prophet, † *O Lord* †Amos. 7. 2.
God, spare we beseech thee: who shal raise
vp Iaakob, for he is smal.

Isa.31.9. 6. Thus God who hath † his fyre in Sió, & fornace in Ierusalē, melt-
Mal.3.3. eth his metall, ‖ trieth & fineth his people as silver, & purifieth thē as
*Isa.4.4. gold, by the * spirit of judgement and the spirit of burning; draweth them to repentance, by chastening
Lam.3.39. 40.42. * them for their syns, and making judgement † to begin at his own
1 Pet.4.17. howse; cōsuming the drosse, & mak-ing known them, that ar approved,
1 Pet.1.7. that the ‖ trial of their faith being much more precious thē gold that perisheth, (though it be tried with fyre,) may be found vnto prayse & honour & glorie, at the appearing of Iesus Christ. For not withstand-ing al the rage of the persecutors,
Rom.9.27. 29. God wil preserv to himself * a litle
Ezek.11.16 flock, vnto whom he wilbe * a litle Sanctuarie, in al places wher they ar dispersed: who in this their deso-
1 king.8.47 48. Dan.6. 10. lation, yet pray with their faces † towards Ierusalem; doe convene

and

and meet togither ‖ secretly for fear of their foes, and ceaſe not to performe al holy duties vnto God and one to an other, to the vtmoſt of their power; and in al their afflictions ar * more then conquerours through him that loved them. For they † account the ſuffrings of this preſēt time, not worthy of the glory which ſhalbe ſhewed vnto them; they ‡ conſider Chriſt their head, who for the joy that was ſet before him, endured the croſſe, and deſpiſed the ſhame, and is ſet at the right hand of the throne of God; who when he was both in name & power a Lion, appeared " as a Lamb killed; yet behold ‖ he is alive for evermore, Amen; and hath the keyes of hel and of death. And he it is, that raiſeth vp his children frō death; he wil propheſie, and their diſperſed bones ‖ ſhall come togither, ſinewes and fleſh ſhall grow vpon

‖ Ioh. 20. 19. Act. 4. 18. 18

* Rom. 8. 37.

† verſ. 18.

‡ Heb. 12. 2. 3.

" Revel. 5. 6.

‖ Rev. 1. 18.

* Ezek. 37. 4. &c.

vpon them, breath ſhall enter into
thē, & they ſtand vpō their feet an
exceeding great army. For in their
tribulations, they have but waſhed
their garments *white in his blood;
*Rev.7.14. and this is al the fruit, † the taking
†Iſa.27.9. away of their ſyn; and the more the
adverſaries vex them, thinking to
‡Exod. 1.12. root them out, ‡the more they mul-
tiply & grow; by patient ſuffering
they triumph; and by dying dayly
they attayn to life eternal. And
God who hath chaſtened thē with
rods for their good, will turn his
hand vpō their enemies, & ſcourge
*Pſal.75.8. thē with ſcorpiōs; they ſhal *wring
out and drink the dreggs of this
cup of wrath; he that made them
*Iſa.27.11. *wil not have compaſſion of them,
and he that formed them will have
no mercie on them; the beaſts ſhal
*Dan.7.11. be deſtroyed *and given to the
burning fyre, & the righteous ſhal
have

"have dominion over them in the morning. The zele of the Lord of hosts wil performe it. "Psal.49.14

The Lord preserveth the soules of his Saincts, he wil deliver them from the hand of the wicked. Psalm.97.10.

CHAPT. XXI.

How the peace and communion of the Church, is disturbed by troubles, & syns within it self.

BVt it is a smal thing for Satan thus to molest the Saincts with troubles from abroad; for he hath meanes and instruments many in the church it self, to work the woe, yea often the ruine of the same; & he most delighteth to kindle contentions among brethren, knowing that

that such things are most offensive vnto God, heavie to his people, & give to the enemie occasion of reproch. The means are two, that he chiefly vseth herevnto; 1. the infirmities of the Saincts, who though they would do good, yet through syn that dwelleth in thē, oft times doe the evil which they hate; 2. the iniquities of false brethren & hypocrites, who alwayes are corrupted in themselves, and seek to bring corruptiō into the whol body of the church.

2. For whē the faithful through cōmune fraylty, defyle their precious soules and bodies, through the remaynders of syn; both the enemies without take occasiō to blaspheme, and the brethren within stumble & comend: as Moses was murmured against by his owne sister and brother, * because he had maried an Aethiopian wife. And

* 2 Sam. 12. 14.

* Num. 12. 1.

God

God himſelf is often angry with the whol church, and puniſheth many, for the fault of a few; as whē David * ſynned in numbring the people, God in diſpleaſure plagued Iſrael, † that of them there died ſeventie thowſand men. Again, the home-bred warrs and diſſentions, are heavier to the brethrens harts, then al forreyn troubles, & many weak ones are offended, no leſſe then was Rebekah, who feeling the childrē to ſtrive in her bodie, made queſtion of her conception, and ſayd, ‖ *If it be ſo, why am I thus?* But above al, the hypocrites in hart, doe increaſe wrath, & oft-times moleſt the church, of which they ‡ar not, though they be in the ſame, (like the * Apes & peacocks in Solomōs ſhips;) being in deed the ſerpents ſeed, and apperteyning to an othet kingdome then Chriſts; yet are thruſt among the Saincts through Satans

* 1 Chron. 21. 1.
† verſ. 7. 14.
‖ Gen. 25. 22
‡ 1 Ioh. 2. 19
* 1 king. 10. 22

Satans malice, for to annoy them; God also permitting this for the trial of his elect. By these means, the litle bark of Christs church, hath ever been tossed as with winds and tempests, and is like ever to be, so lõg as it is on the seas of this world: that none may look for Angelical perfection, or absolute peace vpon the earth.

3. The Saincts ar subject, (if they be not wary, & hav their wits exercised to discerne good and evil,) to "be caried about with divers and strange doctrines; to fal into errors heresies, & idolatries; Satan rayseth vp even among the teachers of the church, ' some speaking perverse things to draw disciples after thẽ, and the people many of them are through their owne corruption prone vnto vice, even set *on mischief. The children of Israel living in Ægipt, defiled themselves with

"Heb. 13. 9.

'Act. 20. 30.

*Exo. 32. 22

with † the abominations and idols of that land; being brought out into the wildernes, and informed in the ſtatuts of the Lord, they ther rebelled againſt him, ſinned ſtil, & * provoked the moſt High, tẽpted God, and limited the holy one of Iſrael, made them a molten calf, ‡ & ſayd this is thy God ô Iſrael that brought thee out of the lãd of Ægipt, & cõmitted great blaſphemies. When they were entred into the good lãd promiſed to their fathers, there alſo they † mingled themſelves among the hethen, & learned thir works, and ſerved their idols, which were their ruine. Falſe prophets ther were many among them, that ‖ ſeduced the people to errour and idolatrie, ſtrengthned their hãds in evil, preached peace to yᵉ wicked, & put pillowes vnder their armes; but ſmote the righteous, grieved and killed (what in thẽ lay,) the ſowls of ſuch

† Ezek. 20. 7. 8.

1 verſ. 10 12. 13.

* Pſal. 78. 17. 40. 41.

‡ Exod. 32. Nehẽ. 9. 18.

† Pſal. 106. 35. 36.

‖ Ier. 23. 13. 14. 17.

* Ezek. 13. 18. 18. 19.

as ſhould not hav died. Falſe teach-
†2 Pet.2.1.2. ers, (the † Apoſtle ſayth) ther wil
be alſo amongſt vs, which privily
ſhal bring in damnable hereſies, evē
denying the Lord that hath bought
them. The primitive churches had
woful experience herof, whiles in
‖Gal.1.6.7. Galatia they wer ‖ ſoon remooved
&c. away to an other goſpel, being be-
witched by their miſleaders, who
vnder pretence of the law of God
*Chapt.5.4. * aboliſhed them from Chriſt, and
made them fal from grace. And in
many other churches, falſe doctrine
fretted as a canker, and deſtroyed
the faith of certayn, whiles ſome
*2 Tim.2.17 taught * the reſurrection was paſt
1 & 2 Cor.15. already; ſome with Iezabel & Balaā
22. perſwaded ‖ to eat of things ſacrifi-
‖Rev.2.14. ced to idols, and to commit fornica-
15.20. tion, with other hateful doctrine of
the Nicolaitās, idolatrous doctrine
‖Coloſ.2.18. of ‖ worſhiping Angels, Chriſt the
19. head being let goe, the grace of
God

God *turned to wantonnes, & God the onely Lord & our Lord Ieſus Chriſt, denyed; Antichriſt, even "many Antichriſts entred in, to deceyv & deſtroy mens ſowles.

*Iude: ver. 4.

"1 Ioh. 2. 18.

4. By ſuch ſeducers, much trouble & diſcord was wrought amõg the people, ſome of ignorance, ſome of wilfulnes receiving and walking in their †errors; by whom the ‡way of truth was evil ſpoken of: others oppoſing againſt them, and *earneſtly contending for the faith once given to the Saincts. Eſpecially the Apoſtles, and other truſtie miniſters of Chriſt, (to whoſe care the ſowles of men were cõmitted,) ſet themſelves againſt thoſe falſers, by *the word of truth, by the power of God, & by the armour of righteouſnes on the right hand and on the left: "cõmaunding mẽ to teach no other doctrine, nor give heed thereto, but †keep

†Ier. 23. 32.

‡2 Pet. 2. 2.

*Iude. 3.

*2 Cor. 6. 7

"1 Tim. 1. 3.

†2 Tim. 1. 13.

the true pattern of wholsome words, in faith & love which is in Christ Iesus; exhorting therevnto, "improving and convincing them that spoke against it, stopping their mouthes, & rebuking them sharply that they might be found in the faith. Those againe like †Iannes & Iambres resisting the truth, with 'prophane vayn bablings, disputations, and oppositions of scient falsly so caled, & *prating against them with malicious words; and seeking to ‡ disgrace them. And wel was it with the churches then whiles those circumspect carefull watchmen the Apostles and Evangelists lived among them, & took those "foxes which destroyed the Lords vines: but after their departure, ther entred †greivous wolves, not sparing the flock; as by the innumerable heresies, and lamentable decay of churches since their time

"Tit. 1. 9. 11. 13.
†2 Tim. 3. 8.
'2 Tim. 2. 16.
2 Tim. 6. 5.
*3 Iohn. 10.
‡2 Cor. 10. 10
"Cant. 2. 15.
†Act. 20. 29.

time doth appear.

5. As for doctrine, so about many other things also, contention hath often risen through mens infirmities, † malice, and pride: that by errors in faith, & corruptions in mā- ners, as by a double chain of iniquitie, many sowles hav been fettered & afflicted. For some moved ' with envie, hav sold their brethren to aliants, & sought for *tokil them: some through ambition would clime above their caling; & ‡ intrude into higher offices; presuming vpō their own †holines, & seeking to disgrace others. And as the church of Israel was infamous ' al Moses dayes, for their idolatries, rebellions, & many murmurings, for which thei carkesses fell in the wildernes; & strife & *blood-shed came among them: so after that they were seated in the land of Canaan, they continewed not long in peace togither, but tribe

† Prov. 10.12 & 13.10.

' Act. 7. 9.

*Gen. 27.41. & 37.20.

‡ Num. 16.3. 2.7.9.10.

† vers. 3.

' Deut. 9. 22. 23.24 & 29 4.

*Exod. 32.28. 37.28.

*Iud. 12. & 20. 2 Sam. 2. & 3. 1. 1 Kin 14. 30. & 15. 7. 16. 32. &c. Isa. 9. 20. 21.

with tribe * made warr, and rent themselves asunder, to the great reproch of Gods true religion, & giving advantage to the commune adversarie, to invade and dispossesse them of their land. Yea even in families betweē brethren, parents and children, most bitter & bloody strife brake forth, as the stories of " Abimelech, † Amnon and Absalom, ‖ Absalom and David, & sundry others do declare. Also how they were divided, when Christ lived among thē, into Sects & factions, Pharisees, Saducees, & other like: the historie of the Gospel, every where sheweth. Neyther were the Christian Churches which the Apostles had planted, free of this leven; but contentions among thē grew vnto schismes and factions, " whiles sundry men folowed and reryed vpon sundry Teachers; in their publick meetings also, ‡ dissen-

" Iudg. 9.
† 2 Sam. 13.
‖ 2 Sam. 15. &c.

" 1 Cor. 1. 11. 12 &c.
‡ 1 Cor. 11. 18. 19.

tions

tions were among them. Some ministers would of strife and envie "preach Christ to the people; some loving the preeminence, would tyrannyze over the flock, forbidding to receiv brethren sent by the Apostles, and * thrusting them out of the Church. And amõgst Gods elect, most faithful servants, and loving friends, Satan did his vtmost to kindle the coles of emulation, dissention, and strife; as between ‡Abraham and Lot, "Moses & Aaron, †Peter and Paul, ¹Paul and Barnabas; and among the Apostles generally, when there was contention *who should be greatest, till they had learned better of their maister Christ.

"Philip. 1. 15. 16.
*3 Iohn. 9. 10.
‡Gen. 13. 7. 8
"Num. 12. 1.
†Gal. 2. 11. 14
¹Act. 15. 38. 39.
*Luk. 22. 24. 25.

6. The poyson of syn hath spred it self exceeding farr in churches, & corrupted the manners & actiõs of al degrees. For Magistrats leaving the love & cherishing of the people,

"Isa.1.23. "loved gifts, and followed after rewards; judged not the fatherles, neyther did the widowes cause come before them: they †pluckt off
4Mic.3.1.2.3 their skins from them, and their
Zeph.3.3. flesh from their bones, did eat their flesh and break their bones, and chop them in peeces as for the pot. Againe the subjects "despised and
"Iude. vers.8. spake evil of their rulers, †rose vp &
†Psal.3.1.2.3 rebelled against them. The rich were vnmerciful, and 'cruel to the
'Mic.6.12. poor; Among the people and brethren of the church, was bitter en-
*Iam.3.14. 16.10. vying, strife, sedition, & reproch;
*Mic.6.2.5. Ier.9.4. every man * hunted his brother with a net, that they could not trust in any friend, but must beware even of her that lay in their
"Tit.1.10.11 bosome. The teachers were "vayn talkers and deceivers of minds, subverting whole howses, teaching things which they ought not, for
†Zeph.3.4. filthy lucre sake; the priests † wrested

ted the law; the Prophets were like ' foxes in the waſt places, and from them wickednes * went forth into al the land. Thus judgement was turned into wormwood, faith into hereſie, Gods grace into wantonnes, the libertie of his Goſpel made a cloak of malicioufnes; and in ſted of the gracious ornamentsof his ſpirit, ther was † wretchednes, miſerie, povertie, blindnes & nakednes; they had a name to be alive, † but wer dead. Nor this alone; for they hated ſuch as rebuked them, and would not admit of reproof, but ' made their faces harder then a ſtone; they * killed the prophets * and ſtoned thoſe that were ſent vnto them; even when Chriſt himſelf came among them, they would not receiv him, but ſayd, this is the heir, *come let vs kil him, and the inheritance ſhalbe ours.

' Ezech. 13. 4
* Ier. 23. 15.
† Rev. 3. 17.
† verſ. 1.
' Ier. 5. 3.
* Mat. 23. 37.
* Luk. 20. 14.

7. Theſe and many moe like evils have crept into the Churches of God, wherby they have been troubled, diſtracted, and rent in peeces; much pople hav been defiled & corrupted, & the Saincts hav had cauſe to complayn †*Thou haſt multiplied the nation, but haſt not increaſed their ioy.* Againſt theſe, the miniſters and witneſſes of the Lord, hav cried out in their ſeveral ages; being ſent & riſing early to recal the ſynners into the right way. Who wer threatned, that *Sion for their ſakes ſhould be plowed as a field, and Ieruſalé made a ruinous heap, * & her habitation left vnto her deſolate; that Chriſt would † warr againſt thē with the ſword of his mouth, and ‖ remove the candleſtick out of the place, except they amended. And ſuch as hearkned to the voice of their God, & turned vnto him, had

† *Iſa. 9. 3.*

* *Micah. 3. 12.*

* *Math. 23. 38.*

† *Rev. 2. 16.*

‖ *verſ. 5.*

had their iniquities forgiven, and their crimſin ſyns † made white as ſnow: but ſuch as obeyed not, wer ‖devoured of the ſword; and *woe was vnto their ſowles, for they rewarded evil vnto thēſelves; and wer caled * reprobate ſilver, becauſe the Lord reiected them.

† *Iſa. 1. 18.*
‖ *verſ. 20.*
* *Iſa. 3. 9.*
* *Ier. 6. 30.*

8. Thus cometh it to paſſe, through Satans malice, and mens corruption, that the citie of God, of which ſo glorious things are ſpoken in the ſcriptures; ſeemeth more vile and contemptible then any other place; the ſpowſe of Chriſt appeareth † black, which was named the ‖ fayreſt among women; her foes which * feared and marveyled at her, do hiſſe & ſay, * *Is this the citie that men cal, The perfection of bewty, the ioy of the whole earth?* her children, to whom † much peace was promiſed; do ‖ mourn and crie, for the many abhomi-

† *Song. 1. 4.*
‖ *verſ. 7.*
* *Pſal. 48. 3. 6.*
* *Lam. 2. 15*
† *Iſa. 54. 13*
‖ *Ezek. 9. 4.*

abominations that ar done in the middes of her; & from the daughter Zion, ‖al her bewtie is departed; being thus perſecuted by the Dragon, hated & reproched of the world, moleſted and forſaken of her own children, miſvſed and * wounded of her watchmen, to the grief & affliction of her ſpirit.

‖ Lam. 1. 6.

* Song. 5. 7.

9. And if ther wer not a healing of this errour in time, but the gangrene ſuffred to ſpread & fret; it grew at lēgth incurable, brought death and deſolation vpon the diſeaſed Churches. For God after many warnings and * much correction, did at length diſclaym the faithful citie as † a harlot, giv her ‖ a bil of divorſe, & put her away; * ſhe was no more his wife, nor he her huſband; ‡ his hart forſook her, he left his heritage, he gave the † dearly beloved of his ſowl, into the hands of her enemies, &

* Iſa. 1. 5. 6.

† verſ. 21.

‖ Ier. 3. 8.

* Hoſ. 2. 2.

‡ Ezek. 23. 18

† Ier. 12. 7.

removed

‖removed his glorie from amids her. Then Ierusalem became, with al the inhabitants therof *as Sodom & Gomorrah: the ‡ howse of Israel was reputed as drosse, the congregation of the ‖ Saincts, turned to an † habitation of divils. And the Lords people that feared his name were willed ‖ to forsake and come out from among them, to judge them* as harlots, to ‡plead against them, & †forsake al communion with them. Wherevpō folowed againe most bitter strife, hatred & persecution, whiles they that refreyned frō evil, *made thē selves a prey, & suffred al maner of misusage & affliction at their hands which made ‖thē selves drunken with the blood of the Saincts, & yet boasted to be the church & spowse of Christ, when they were the ‖synagogue of Satan.

‖Ezek. 9. 3. & 10. 4. 18. 19 & 11 23.
*Ier. 23. 14.
‡Ezek 22. 18.
‖Rom. 1. 7.
† Rev. 18. 2.
‖Rev. 18. 4.
*Ezek. 23. 45.
‡Hos. 2. 2.
†Hos. 4. 15. 17. &c. Micah. 2 10. Ier. 16 5. 6. 7. 8. Act. 2. 40.
*Isa. 59. 15.
† Rev. 17. 6
‖ Rev. 3. 9.

10. This is the troublous estate

ſtate of the church of God on earth, more toſſed and tormẽted then any other people; of which church, (by reaſon of the many hypocrites and veſſels of † diſhonour that are therin,) though the number wer as the ſand of the ſea, * yet but a remnant ſhalbe ſaved; & except the Lord of hoſts ‖ had left vs a ſeed, we had bin made as Sodom, & had been like to Gomorrah. For which cauſe, it behooveth the Saincts, to ſeek the Lord while he may be found, and medicine, while the diſeaſe is curable; for Chriſt hath ordeyned wayes and meanes, for the purging of his church from corruptions; or at leaſt, for his elect to keep themſelves pure and vnſpotted of theſe ſyns; of which it remayneth to be ſpoken in the next place.

† 2 Tim. 2. 20.

* Rom. 9. 27

‖ verſ. 29.

How the Communion of Saincts, may be purged of the evils that arise therin, by the power and censures of Christ: and how needful it is for the Saincts al, to look herevnto.

The Lord Iesus, who is the author of grace & salvation vnto his people, is also the finisher of the same, and performer of his good work towards them; & as he "sweetned with a tree, the bitter waters of Marah, wher also he made Israel an ordināce, promising that if they would hearken to his voice, he would free them frō al the diseases of Ægipt: so hath he set & shewed vs in the gardein of his church, 'the tree of life, whose fruit is for meat, and leaves for medicine, to heal the nations with; that ther is no disease incurable to his obedient people, but in al their troubles, tentations, offences, fears, and other sowl sicknesses;

"Exod. 15.25 26.

'Rev. 22.2. Ezek. 47.12.

neſſe when they ar [illegible]
† ſendeth his word & [illegible]
† Pſal. 107. 20. & delivereth them fro their gra[ves]
of corruptiō. Moſt wholſome la[wes]
ar left vnto al churches, to redreſ[s]
the evils that ariſe within thē; which
being wiſely handled and applied
† Prov. 15. 2. by thoſe whoſe tōgues ar alſo tree
of life, are more effectual then
† Ier. 8. 22. balm † of Gilead, to recover
health of the daughter Siō, th[e]
† Ier. 51. 8. 9. Babels ſore † cannot be cured.

2. And firſt, the Saincts as they
ar moſt neerly vnited togither
one body; ſo in the bowels of lo[ve]
and mercy, they ar to tender ea[ch]
* Levit. 19. one his neighbour * as himſelf.
And ſeing al men hav their * burd[ens]
* Pſal. 38. 4. of ſyns and infirmities vpon them,
† Gal. 6. 2. we ar exhorted to † bear one an[o]
thers burden, and ſo fulfil the la[w]
of Chriſt. If occaſions thē of offe[nce]
be offred by miſſpeakig, we ſhould
remember, that he that ſynneth [in]

in word is a perfect man and able
to rule his whole body. For many
things we sin all: & that therefore we take that which is spoken,
in the best part, bear hard words
with meekness of spirit, not rendring
againe evil for evil, but with a * soft
answer to put away wrath. If actions
seem offensive, or begin to breed
strife, love wil teach vs † not to be
provoked to anger, but with long
sufferance to bear al things; and to
seek by al gentleness to compound
the controversie. It is a mans ho-
nour to cease from strife: therfore
as Gods elect holy & beloved, we
should ‖ forbear & forgive one ano-
ther, eve as Christ forgave vs. I but
by loving and gentle demeanure.
* Abram stayed strife between him
and him: ‡ Gedeon between the
Ephramits & him; † David between
his soldiers: Moses sought to do so
like ‖ between two Israelits: and we
ought al in the love of Christ to la-
bour

* Iam. 3. 2.

* Prov. 15. 1

† 1 Cor. 13. 4. 5

† Prov. 20. 3.

‖ Colos. 3. 12. 13

* Gen. 13. 8. 9

‡ Iudg. 8. 1. 2. 3.

† 1 Sam. 17. 28. 29. 30.

‖ Sam. 30. 22. 23. 24.

bour this to doe; for which offences arise, it shall be our glory if we can passe thereby, as † Solomon hath said.

† Prov. 19.11

3. But if the trespasse be such as we may not but insist upon, both for the honour of God who is offended, and for the amendment of him which is endangered, and the good or neyghbours good, who is endamaged thereby: there we are bound to admonish the trespasser hereof, observing two rules. 1. Loving carriage as becometh Brethren; 2. and secrecie, to conceale the fault as much as we may. For the first, as all our things must be done in Love, so when a brother is fallen by occasion into any fault, we are willed therefore him in the spirit of meekenes, considering our selves least we also be tempted. For the second, we are taught to pleade the matter with our

† 1 Cor. 16.14

† Gal. 6.1.

† Prov. 25.9.

from himself, and not to discover the secret to another; but to tel him his fault *betwixt us & him alone*. And *Mat. 18.15.
if by our reproof he do repent, then is he won or gayned, his sowl saved from death; and we ar to †Rom. 5.20.
forgiv him in tenderness of hart, as ‖Luk. 17.3.
God for Christs sake hath forgivē Eph. 4.32.
vs; and in love we ought to cōcele his transgression and bury the same, not discovering it to others, *Prov. 11.13.
not repeting it to himself, for such *Prov. 17.9.
dealing makes division amōg prin- & 16.28.
cipal freinds. But if he hear not
our private admonitiō, then should
we *take with us* two or three, that in †Mat. 18.16.
the mouth of two or three witnes-
ses, every word may be confirmed;
and that so by the second or third ‖2 Cor. 13.1.
admonition, he may either be re-
claimed, or not spared, but brought
to further blame and censure. And
if he will not vouchsafe to hear that,
*then is we to tel it vnto the church. *Mat. 18.17.

2.Cor.2.6. whier he may be rebuked of many
and if he refuse to hear the church
1 Cor.5.4. also, then is he by the " power of
Christ, which is given the church for
*Vers.12. the judging of all within the same,
‡Vers.13. to be * cast out from among the
Saincts when they ar assembled, &
†Vers.5. to be *delivered vnto Satan* for the
destruction of the flesh, that the
spirit may be saved in the day of
the Lord Iesus: & whiles he remaineth in that impenitencie and excommunicate estate, al Christians
*Rom.16.17. ar to "avoyd him, & al communion
1 Co.5.11. with him, as the Iewes avoyded
Mat.18.17. heathens and publicans.

4. The keeping of this rule confereth much peace in the communion of the Saincts; for by this orderly dealing with the parties all whispering, backbiting, slandering, and calumniating one of another, are stayed; by which reigning sinne among the prophane worldlings,

*Rom.1.29. 30. and

and heathens, but ar not † sufferable in the citie of the Lord. By this, occasions of grief and contention ar cut off: for as ‖ *without wood, the fire is quenched, so without a whisperer strife is silent.* By this, eyther the synner is amended, wherat men & *Angels doe rejoyce; or the church at least wise purged of the evil: for ‡ *he that hardneth his neck, when he is often rebuked, shal suddenly be broken off, and can not be cured,* but the churches wound is cured hereby, as an other proverb sayth, ‖ *Cast out the scorner, and strife shal go out: so contention & reproch shal cease.*

† Psal. 15. 3. & 101. 5. ‖ Prov. 26. 20. *Luk. 15. 9. 10 ‡ Prov. 29. 1. ‖ Prov. 22. 10

5. But if the syn be openly cōmitted, then must the synner be rebuked † *openly,* that others also may fear; or if it be of such a nature as tendeth to the seducing of men frō God, though he that entiseth be neer and dear vnto vs; we are forbidden to spare or keep him secret,

† 1 Tim. 5. 20.

for so may many be defiled by his
privy ſuggeſtions; Or if any ſecret
hypocritical practiſe be ſeen to
impeach the truth of the Goſpel, or
vpright walking therin; ſuch ought
[1]Galat.2.11. in publick to be reproved, as Paul
12.13.14. for the like fault, blamed Peter be-
fore *al me*. Or if the crime be hei-
nous, bloody, & dãgerous to the life
of others, by treaſon or treachery,
[m]Act 23.16 ſuch miſchief is both to be bewa-
17.&c.1. ed, prevented, and puniſhed; for
king 1.11.12. bloodſhed ſo defileth the land, that
13.&c. [n]Num.35.33 it cannot be cleanſed * but by the
blood of him that ſhed it: ſuch there-
[4]Prov.28.17 fore (ſayth [4]Solomon) *ſhall flee to the*
grave, let them not ſtay him.

6. The foreſayd cenſures of
Chriſt for rebuke and excommuni-
cation, ar to be inflicted vpon all the
members of the church without
[m]Iam.2.1. reſpect of perſons, as for other
ſyns ſo ſpecially for errors & here-
ſies, & contentions againſt the true
faith

faith. For an heretick must be *reiected* "*after one and the second admonition*; they that teach or receiv doctrines which they ought not, must be "*rebuked sharply*, that they may be found in the faith; they that cause divisions and offences contrarie to the doctrine learned, † must *be diligently marked and auoyded*, and such disquieters of the church to be cut off. Generally all *sinners & al vntruly persons are liable to the Saincts admonitions; and if any lust to be contentious, † the churches of God haue no such custome, for the Lord is author † of peace in them all, neither may the wicked be suffred to remayne in the comunio of his people, but iudgment must be executed in the morning, neyther may any ‡ fauour euil doers; for he that iustifieth the wicked *him* (sayth "Solomon) *shall the people curse, &c. the nations shal abhorre him, but to them that*

"Tit. 3. 10.

"Tit. 1. 11. 13

† Rom. 16. 17

1 Gal 5. 12.

*Luk. 17. 3.

‡ 1 Thes. 5. 14

"1 Cor. 11. 16

† 1 Cor. 14. 33

1 Psal. 101. 4. 8. 1 Cor. 5. 12. 13.

*Iar. 21. 12.

‡ Rom. 1. 31.

"Prou. 24. 24 29.

that rebuke, shall be pleasant, & ye
them that come the blessing of God.

7. The causes why the Saints
must thus redresse the evils that
rise among them, are these. First
for the glorie of God, who com-
manded this duty in his law, *Thou*
shalt in any wise rebuke our neighbour; that so the
warning and sight of his syn,
might bring his sacrifice & recon-
cile himself vnto the Lord whom
he had offended, which if he hear-
ded not, but should doe on
with a high hand, he then was
to blaspheme the Lord, and must be cut
off from among his people; because he
despised the word of the Lord, and
broke his cōmandement. God
who is dishonoured by mens trans-
gressions, wil again be glorified a-
mong them, eyther by their con-
fession of, or punishment for the
same. For his way is holy, the pol-
luted may not passe by it; they

Levit. 19. 17.
Lev. 4. 23. 28.
Num. 15. 30. 31.
Prov. 7. 19.
Lev. 10. 3.
Ezek. 28. 22.
Isa. 35. 8.

file

file his sanctuarie and holy things, *Num. 19. 20
therefore they must sanctifie them- 22. Lev. 22. 2
selves that draw neer vnto him, for 3 15.
holines becometh his house for ever. "Psal. 93. 5.

8. Secondly, for the good of the synner himself, who by these admonitions rebukes and censures, is often-tymes bettered, especially if he be the Lords elect. For a prudent man when he is reproved, †will vnderstand knowledge, and †Prov. 19. 25
a rebuke entreth more into him, Prov. 17. 10
then a hundred stripes into a fool: the censures of the church ar for his edifying, & †salvatio of his spirit in *1 Cor. 2. 6.
the day of the Lord. We owe this "1 Cor. 5. 5.
therefore as a dutie of love vnto our brethren, for their good, seing
love ‡covereth a multitude of synns, & ‡1 Pet. 4. 9.
that is done, when † we *convert* † Iam. 5. 20.
the synner from going astray, and save his sowl from death. And herupō it was, that God gave that Law of rebukes in these words, *Thou* ‖Lev. 19. 17.

shalt not hate thy brother in thy heart: thou shalt plainly rebuke thy neighbour, & [n] suffer not sin upon him. For what greater hatred can there be shewed then to see and suffer our brother fowlie to perish? therfore Salomon *Prov. 27.5. was not afrayd to say, that *open rebuke was better then secret love, and David minding this did desire that the righteous might smite him, for it should be a benefit, and reprove him, for it should be a precious oyle which he wished might not faile of being on his head. How ever then the wicked esteem of this heavenly ordinance, and hate those that rebuke them, for which cause Christ forbad [o] to cast these holy things *Mat. 7.6. & pearles, to dogs & swine, which would but rent the giver; and therfore not [p] to speak in the eares of a fool, which would despise the wisdom of their words: yet he saith *rebuke a wise man, & he will love thee. *Prov. 9.8.

[n] or, bear not in thy heart for him, as Lev. 21.9.

[o] or, bear not

[p] Prov. 23.9.

And

And an other prophet sheweth, how men that by such wounds are drawen to amendment of life, will acknowledge & say, *these mine I wounded in the house of my friends.* To verifie the proverb which teacheth, that howsoever the kisses of an enemy be pleasant, † *the wounds of a lover are faithful.*

9. A third cause of these censures, is the benefit of the church, that it may be kept from the contagion & corruption of sinners, which is great and dangerous. For in as much as they ar al one body and brotherhood, the fault of a few, yea even of one, may be a snare vnto the whol companie. This Israel felt of old, when for Achans syn the Lord chastised the whol congregation, yea told them they were * *execrable*, and sayd he would be with them no more, except they destroyed the execrable thing frō among

"Zech. 13.6.

† Prov. 27.6.

Ios. 7.1.4

* vers. 12.

among them. And that correction was a warning to the church a good while after, and made them for fear of the like again, severely to look to their brethrens affairs whē they seemed evil in their eyes and to say vnto them, *Ye rebels day against the Lord, euen all yours he will be wroth with all the congregation of Israel.* This also the Church of Corinth felt, whiles for the offering of one wicked man was leven among them, the whol lump of the congregation was so leavened as the Apostle told them, *their reioysings were not good*, for that they kept the feast of their passeover Christ, with such sour leven amōg them, whereas in the shadow thereof, the leven of material bread was forbid to be eaten vpon paine of cutting off from Israel. The whol Church is endangered when they neglect this duty; first, because whiles im-

pearers

*Ios 22.11. 22.16,20.

*verse.18.

†1 Cor. 5.1.2 &c.

‡verse.6.

†Exod.12.19

penitent sinners are suffred, their example is an evil president, & an emboldning of others to do likewise: as even the hethens could tel king Ahasuerosh, about Queen Vashties offence; whereas if the scorner be smitten *the foolish will beware.* *Prov. 19.25

And God who punisheth some, for an † example to others, would also have his church to chasten evil doers, that "*all Israel may hear & fear, & do no more presumptuously*; because some will not stick to ‡ entise & perswade others vnto their vices; especially heresicks, which leven mens soules with false doctrine, entangle the weak cōsciences, * draw disciples after them; † subvert whol howses, and steal away the harts of the people, as did Absalom; such therfore are to be discovered & cast out, that all may know and beware of them. Needfully then the Apostle warneth, † let no root of bit-

Esth. 1.16. 17.18. *Num. 26.10* 1 Cor. 10.6. "Deut. 17.13 ‡Prov. 1.10. 11 & 7.10. 13.21. †Prov. 9.14. 15. &c. *Act. 20.30. †Tit. 1.11. "2 Sam. 15.6 †Heb. 12.15.

ternes spring vp & trouble vs, and
therby many be defiled; for dead
[a] Eccles. 10.1. flies [a] causeth to stink & putrifie the oin-
ment of the Apothecarie; so doth a little
[b] Prov. 25.8. folie (as the proverb [b] saith) him that is in
[c] Eccl. 9. 18. the citie into a snare; and [c] one sin-
ner destroyeth much good.

10. A fourth cause why the euil must be purged out of the church is to stopp the reproches of the world, and those without. For they take occasion by the sins of Gods people to [d] speak evil of them and [e] of the truth and doctrine they professe; how much more will & may they do this, if there be no rebuking and censuring of the sinners? God himself therfore hath a care [f] that his name should not be polluted before the heathen, by the punishment and destruction of his people; so ought we again, to have [g] our conversation honest among the Gentiles, that God may be glorified in his

[d] 1 Tim. 6. 4.
[e] 2 Tim. 6. 5.
[f] Ezek. 20. 9. 14. 22.
[g] 1 Pet. 2. 12.

his name not * blasphemed by our transgression of his law. And such as break out vnto † infamous vices, cyther speedily to repent & amend them, or to be cast out from the fellowship of God and his people; so shal the throne of Christ our king be stablished in justice, when the wicked are taken away before him, as when *the drosse is taken from the silver, ther procedeth a vessel for the finer.*

* Rom. 2. 23. 24.
† 1 Corin. 5. 1. &c.
Prov. 25. 4. 5.

11. This care of keeping the church clean and pure, the Lord hath required in al ages, by many lawes and rites, leading men hereunto. Himself first practised it, by the rebuking and caling to repentance of our first parents that fyned in paradise, and afterwards by admonishing, & excommunicating Cain. The patriarchs Noah & Abraham, executed these judgements on their own children, when the

* Gen 3. 9. 11. &c.
* Gen. 4. 6. 7. 11. 12. 14.
† Gen. 9. 24. 25. & 21. 9. 10. 12. 14. Gal. 4. 30.

heigth

† Num. 2. 3. & 4. chap. vers.

1 Num. 5. with 9. 10.

* vers. 6. 7. 8.

‡ vers. 12. 13. 30. 31.

the lighest, even the ceremonial vncleannes, that the man which purified not himself according vnto the rites prescribed, should be "cut off from among the congregation, as having defiled the sanctuarie of the Lord: the like he did for al other presumptuous synners whosoever. And these lawes were kept in Israel, executed among the people, even vpon kings, who were rebuked for their syns, and thrust out for their leprosies. Christ also and his Apostles have give many rules, (as is before shewed) for clensing the churches of syn.

" Num. 19. 20.

† Num. 15. 27. 30. 31.

2 Chron. 23. 19. Ezra. 6. 21.

* 1 Sam. 13. 13. 14. & 15. 19. 22. 26. 2 Chron. 26. 18. 19. 20. 21.

12. The keeping of which rules, belongeth to al the Saincts, as the commandement directed of old to the children of Israel, & in the new testament to al the * brethren and church, doth shew. It is a duetie of love, fro which no Christian

* Numb. 5. 2. Levit 19. 17.

* Mat. 18. 15. 1 Cor. 5.

can be exempted; to be perfor-
med by the word of God, which
is given vnto al, as a two edged
sword, to execute vengeance and
† Psal. 149. rebukes, to † bind both Kings and
5. 6. 7. 8. Nobles, and execute on them the
judgement written: this honor
1 Vers. 9. (sayth David) *shalbe to al the Saints.*
But chiefly this perteyneth to the
ministers & watchmē of yᵉ church,
who having the word of recon-
* 2 Cor. 5. 19 ciliation * comitted vnto them, &
* Act. 20. 28 overseing the manners of * al the
† 2 Tim. 4. 2. flock; must preach that word, † be
instant in season and out of season,
improve, rebuke, and exhort, with
al long suffring and doctrine; they
must hear yᵉ word at Gods mouth,
1 Ezek. 3. 17. & give the people warning from
18. 19. him, admonishing them of their
wicked wayes, els they shal die in
their syns, and their blood shalbe
" Ezech. 44. required at those watchmes hands.
23. they " must teach the people the

difference

difference betweene the holy & profane, and cause them to discerne betwene the vnclean and the clean. These hav the keyes of the kingdõe of heaven, in more special manner † given vnto them, for the binding and loosing of syns by the publick ministerie of the word: they ar to guide and goe before the people, as in other affayres, ‖ so in administring the censures of the church. By such God of old did* pluck vp and root out, destroy and throw down, and againe build and plant; by such he * cut down synners in Israel, and slew them by the words of his mouth. Vnto such the people ar to hearken, obey, " and submit themselves; yet also to ‖ admonish them againe if need so require, and not suffer theselves to be * seduced by false doctrine, * brought into bondage, devoured or smitten on the face, but stand fast in the faith

† Mat. 16. 19. Ioh. 20. 23.
‖ 1 Cor. 5. 3. 2 Thes. 3. 6.
* Ier. 1. 10.
* Hos. 6. 5.
" Heb. 13. 17.
‖ Coloss. 4. 17. Levit. 25. 8. 24.
* 1 Ioh. 2. 18. 26. 27.
* 2 Cor. 11. 20.

‡Gal.5.1. and ‡ liberty of the Gospel; & who any is cast out from among them, or againe received in, that it be the joynt action of the church assembled, as *Christ and his Apostle have given direction.

*Mat.18.17. 18.20. 1 Cor. 5.4.13. 2 Cor 2.7.8.10.

13. Thus ar the hurts of the daughter of Gods people to be healed by admonitions, exhortations, rebukes, denunciations, censures and † woes; a more wholsom and pleasant balm, then the sweet words of the that crie † peace peace, when ther is no peace: for *the blawnes of the wound* serveth sometimes *to* purge the evil, & the stripes within the bowels of the belly. By such means the Saincts ar brought to a sight of their syns, which they doe away with ‡ teares and sacrifice; they † fear the Lord and pray befor him, & he repenteth of the plague pronounced against them. Therfore ought al Gods servants, to love his rebukes and censures,

‖Ezek.16.23

†Jer.6.14.

*Prov. 20.30

‡Judg.2 4.5. †Jer.26.18. 39.

sures, sent by the hands of their brethren; to "hear counsel & receiv instruction, that they may be wise in their later end: to be more carefull to bury the doung & syn of their sowles, in the grave of Christ by repētance, thē yᵉ Israelits in their cāp to ' cover their excrements, for offending the Lord: to judge themselves * worthy to hav beē destroyed for their iniquities, & to crie with the Leper, ‡ *Iam vnclean Iam vnclean*: to † acknowledge their faults one to another and pray one for another that they may be healed; for mercy is ' promised to them that confesse and forsake their syns, and is to be * pronounced vnto them in the name of the Lord; they ar to be * forgiven of their brethren and cōforted, least they be swallowed vp with overmuch heavines. Thus the ear " that hearkneth to the correction of life, shal lodge among

" Prov. 19. 20.

' Deut. 23. 13, 14.

* Ezek. 36. 31.

‡ Lev. 13. 45.

† Iam. 5. 16.

' Prov. 28. 13.

* 1 Sam. 12. 20, 22. 2 Sam. 12. 13.

* 2 Cor. 2. 7.

" Prov. 15. 31.

Pro.29.1. the wise: but he that † hardneth his neck when he is rebuked, shall sodainly be destroyed & cannot be cured. Such therefore must more
"Ier.26.45. roughly be intreated, and "judge-
6. ments denounced against them; &
‖Prov.29.6. if they convert not, as in their ‖ trā-
gression is their snare, and they are
*Pro.5.22. holden * with the cords of their own syn; so must they also by their
‡Mat.18.18. brethren ‡ be bound, and their syns
"Iohn.20.23. "reteyned; and God in heaven wil confirm this censure against them. Then are they till they repent and
†1 Cor.5.13. humble themselves; † put away and
Ezra.10.8. separated from among God: peo-
‖Rev.22.15. ple, ‖ excluded the heavenly Ierusalē, regarded as strangers frō the cō-
*Mat.18.17. mune wealth of Israel, as * hethens and publicans; & for despising cor-
‡Prov.5.12. rection, are almost brought ‡ into al
14. evil, in the midds of the congregation and assemblie. And if they cōtinew stil to hate correction, they

shal

"shal die, such judgments hath the Lord appointed for †scorners, and stripes for the back of fooles. By this meanes the body of Christ is disburdened of noysom rotten members, the ‖fruitlesse branches are taken away from the vine; the woman *wickednes* pressed down in her bushel, is lifted vp and caried away from Ieruſalem to Babylon in the land of Shinar, her own proper place; the old leven being purged out, the congregation joyntly is a sweet & ‡new lump, as the members severally ar vnlevened; and keep a holy and joyful feast vnto the Lord, who now is turned "frō his fierce wrath which was kindled for the transgressors. Then he that is left in Sion, and remaynet in Ieruſalem, may be caled holy, every one written vnto life in Ieruſalem, †when the Lord hath washed the filthines of the daughters of

"Prov. 19. 29. †Pro. 19. 29. ‖Ioh. 15. 2. *Zach. 5. 8. & 11. ‡1 Cor 5. 7. "Ioſh. 7. 26. & 11. 22. †Iſa. 4. 3. 4.

Sion, and purged the blood of Ie-
ruſalem out of the midds thereof,
by the ſpirit of judgement, & by
the ſpirit of burning.

The waies of the Lord ar righteous, & the iuſt
ſhal walk in them; but the wicked ſhal
fal therein. Hoſ. 14 10.

CHAPTER XXIII.

How farr the Saincts may hold &
walk in communion together, if
offences be not removed.

IT falleth often out, through the
default and neglect of churches,
that the foreſayd law & power of
Chriſt is not duly practiſed, but
ſynners ſuffred and wincked at, yea
ſometimes juſtified and vpheld; by

reason wherof, al kind of iniquitie wexeth & aboundeth, to the dishonour of God, the reproch and grief of men. The duties therfore of the Saincts, what then they are to doe themselves, & what to bear in others, is needful to be considered: for their covenant with the church, perswadeth them † to peace and concord, and not to schisme or rent away from the fellowship; again their covenãt with God, bindeth thẽ to the obedience & keeping of al his cõmandements, with reproof of, and departure from al evil.

† Ephe. 4. 3.

‖ Deut 8. 1. Ephe. 5. 7. 11. Prou. 4. 26. 27.

2. In this straight, regard is to be given, first vnto the cause & thing it self, which is done or suffred amisse: secondly vnto the handling therof, & dealing about the same. For the cause it self, that in questions and disputable controversies the Saincts bear one with another infir-

*Rom. 14. 1. 2. &c. & 15. 1. Philip. 3. 15. infirmities & diversitie of judge-
ment, especially for the present,
til the truth be tried out, eyther a-
mong themselues, or by the help
of other churches; which was the
‡ Act 15. 1. 2. &c. practise ‡ in th'Apostles dayes, as
also in Moses law, for hard and
doubtful matters, the people dis-
perſed through their cities & tribes,
† Deut. 17. 8. 9. 2 Chron. 19. 8. had † ayd of the Senate in Ieruſa-
lem. In this case therfore al Chri-
tiãs ſhould mind y^e coũſel of Gods
*Rom. 12. 16 † Philip. 3. 15 wiſdome, *not to be wiſe in theſelves;
† if they be otherwiſe minded, God
shal revele even the ſame vnto them,*
*1 Cor. 13. 9. 10. they know not perfectly * but in part.
Or if it be a perſonal controverſie,
† Gal. 6. 2. that as much as they may, they ful-
fil Christs law to † *bear their brothers
burden*, & procure their own glo-
‖ Prov. 19. 11 rie, ‖ *by paſſing by an offence*: rather,
* 1 Cor. 6. 7. to * ſuffer wrong & ſuſteyn harm,
then by ſtrife and contention to
cause reproch; remembring his

counsel

counsel which sayd, *be not iust ouer-much.* But if the doctrine be ‡ erroneous, and pernitious for the infecting of mens sowles, and withdrawing them from the faith; if the practise be † wicked, superstitious, or idolatrous, violating Gods covenant, injuring their brethren, or defiling themselves, to the slander of the Gospel; then al the Saincts must neyther suffer (so far as is in their power,) nor partake at al in any such evil. Yet before they make any breach or departure from the Church, they are to vse al meanes † in holy, meek, peaceable, and orderly manner, for their redresse, as is ‖ before shewed.

* Eccles. 7. 18.
‡ 1. Tim. 1. 3. 4. & 4. 1. 2. &c. Tit. 3. 9. 10. Iude. 3.
† 1 Cor. 5. Col. 2. 18. 1 Cor. 10. 6. 7. 8. 14.
† Heb. 12. 14. Philip. 2. 3. 1 Cor. 16. 14. & 14. 40.
‖ Chap. 22.

3. That transgressions may not be suffred in churches, the reasons in the former chapter alleged, doe prove; and may further be confirmed by the reproof that Christ sent to the Angels and Churches of

† Rev. 2. 14. 15. 20. of Pergamus & Thyatira, for ha-
ving and ſuffring falſe teachers a-
mong thē, yᵗ drew the people in-
to ſyn; of this fault they were wil-
* verſ. 16. led to * repent, or els he would
fight againſt them with the ſword
‖ verſ. 23. of his mouth; and ‖ kil their chil-
dren with death. And ſuch as had
kept themſelves from theſe corrup-
verſ. 24. 25 26. tions, were * willed to hold faſt
that which they had, vnto the end.
On the other hād, he prayſed yᵉ E-
† verſ. 2. pheſians, that they could not † *bear
with thē which wer evil*, but had tried
& found out falſe Apoſtles. And
this marke Solomon ſet on them
‖ Prov. 28. 4 that keep the law, that ‖ they wil
ſet themſelves againſt the wicked.

4. And that the Saincts may not
for fellowſhip with the church or
any members therof, doe any evil
thing, eyther in Gods worſhip or
th'affayres of man; the verie form
of the law given to them ral iondy

and

& severally sheweth; for God speaketh to every sowl apart, "*Thou shalt have no other Gods before my face*; and so in al the other precepts. And least by the error of many, any should be withdrawen from this obedience; he gave another expresse law, †*Thou shalt not follow a multitude to doe evil.* After that, when corruption spred amorg the people, he sayd ‡*though thou Israel play the harlot, yet let not Iudah syn.* And so farr ought al to be from synning for company, as they should say with Iaakob, * *into their secret let not my sowl came; my glory be not thou ioyned with their assemblie*; and with David should ‡*hate the assemblie of the evil, and not sit with the wicked*, but wash their hands in innocencie, & compasse the Lords altar; for howsoever men joyn togither in syn, yet *hand in hand* "*the wicked shal not be unpunished*; the sowl that synneth

"Exod. 20.

†Exod. 23. 2.

‡Hos. 4. 15.

*Gen. 49. 6.

‡Psal. 26. 5. 6.

"Prov. 11. 21.

†Ezek.18.4. it shal die; & whither it be ma
‡Deut.29.18 or womā or family or tribe, whic
19.20. shal turn their hart away from th
Lord, and so persist, blessing th
selves in their evil, he will not b
merciful to such a person, but p
out his name frō vnder heavē. An
the Lord when he taketh his
*Isa.8.11.13 the hand, teacheth them *not
walk in the way of such people, bu
to sanctify and fear him. Thi
then is the duty of every sowl, tha
they keep themselves pure, and re
frayn from al wickednes, that so th
prayse of Iudah may come vpon
§Hos.11.12. them, which *yet ruled with God
was faithful with the Saincts, Ephe-
phraim compassed the Lord with lies,
the house of Israel with deceyt. So also
shall their reward be, with those
"Rev.3.1.4. "few names in Sardi. (which church
had a name that it lived, but was
dead,) which had not defiled their
garments, and should walk with
Christ

Christ in whites, for they wer worthy.

5. Moreover the Saincts must hav a care of their communion in the church, that by reason of their brotherhood & corporation, they *partake not with other mens syns*. True it is, that some hypocrites wil cary them selves so cunningly, that they can hardly be discovered or avoyded, howsoeuer in godly gealousie they may be suspected; such must be born with patience, til their synnes be ripe. And it appeareth, that the Apostles themselves were much troubled with such, whom they therfore caled *deceiptful workers*, for that they could, (like Satan) transforme thēselves into the Apostles of Christ, and ministers of righteousnes; and these sought * occasion against the faithful servāts of God, & would impurely, * even of envy and strife, preach Christ, supposing

† 1 Tim. 5. 22.

1 2 Cor. 11. 13. 14. 15.

* vers. 12.

* Philip. 1. 15 16.

to

to add more affliction to their bands, neyther hath the church in any age bene without such tares, whose judgement is with the Lord not farr off, and their damnation sleepeth not. But if their wickednes be apparant, they must eyther be reclaymed frō their syn, or rejected otherwise the whol church may
†1 Cor. 5. 6. be † levened, and in fault also, as before is proved. And when eyther in Gods worship, corruptions are admitted; or the open wicked suffred vnamended: al the godly ought not onely to reprove and witnesse against these evils, but refrayn frō partaking with the church in them. So did the prophets and holy men of old themselves; & so they taught others. Whē false worship was set vp in the churches, they warned
*Hos. 4. 15. the people * *not to come there*, when
*Ier. 23. 16. false prophets taught, * *not to hear them*; yea though they were their owne

own children, *to thrust them through* when they propheſied. And generally for al iniquity againſt God & men, they taught every one † to refrayn as they loved their lives and ſalvation; to ‖ turne themſelves, and cauſe others to turn from al their tranſgreſſions; becauſe they ſhould be judged every one according to his wayes. Herevpon the godly when they could not reclaim their brethren, both * *mourned and cryed* for al the abominations done amõg them, and alſo ‡ *refreyned from evil*, wherby they made thẽſelves a prey to the wicked; who ¶ hated them & caſt them out for Gods name ſake; yet they again were taught to ' *iudg them after the manner of harlots*; to " *plead with their mother* (the Church) *that she was not the wife of the Lord, nor he her husbãd*, but for her adulteries ſhie ſhould be ſlain, & her children vnpittied, if ſhe took not away

* Zech. 13. 3.

† Ezek. 18. 10 11. 12. 13. 20.

‖ Verſ. 30. 31.

* Ezek. 9. 4.

‡ Iſa. 59. 15.

¶ Iſa. 66. 5.

' Ezek. 23. 45.

" Hoſ. 2. 2. 3. 4.

her fornications out of her ſight. And in Ieremies dayes the Lord
‡Ier. 11. 15. asketh ‡ what his beloved ſhould tary in his howſe, ſeeing it had cō-mitted abomination with many? and the holy fleſh, (that is the fleſh
"Hag. 2. 13. 14. 15. "of the ſacrifices,) was gone away from them, (being defiled by their impure actiōs, & therfore rather to
†Lev. 7. 19. be † burnt with fyre then eaten of any man;) for when they did evil, they reioyced; ſo that it wer better for every Godly one to ſeparate, then communicate with that wor-
"Isa. 66. 3. ſhip, where (as another * Prophet ſayth,) the ſacrificing of bulloks & ſheep, was as if *they had ſlayn a man, or cut off a doggs neck, or offred ſwines blood*, and the memorie of incenſe, as if they *bleſſed an Idol*; they having choſen their own wayes, and their ſowl delighting in their abominations. In like manner did Chriſt informe his Apoſtles, and they the churches

churches; that they ſhould not admitt of any erroneous doctrines, or partake in any evill act with the Scribes and Phariſees, but "let them alone like blind guides, and ‡ ſave themſelves from that froward generation; to † have no fellowſhip with the vnfruitful works of darknes; to * ſeparate, and turn away frō falſe teachers, & evil doers; to ‡ trie the ſpirits, & having tried al things, to keep only "that which was good; to refuſe all fellowſhip with falſe teachers, † not to receiv them to howſe, nor bid them God ſpeed; to hold ſuch accurſed as ſhould preach * otherwiſe then they had received of the Apoſtles; And generally not *to ‡ partake in the ſynns of others, that they receyved not of their plagues.*

" *Mat. 15. 14.*
‡ *Act. 2. 40.*
† *Eph. 5. 7.*
* *1 Tim. 6. 5.*
2 Tim. 3. 5.
‡ *1 John. 4. 1.*
" *1 Theſ. 5. 21*
† *2 John. 10.*
* *Gal. 1. 8. 9.*
‡ *Rev. 18. 4.*

6. By which and many other like ſcriptures, we ar taught, not to keep cōmunion with people or church, in any open or knowen

wickednes, againſt eyther table of Gods law; for that were to honour man more then God. Our fellow-
†1 Ioh. 1. 6. 7 ſhip is *in the* † *light*, not in darknes; neyther is it good walking to ſpeak againſt faults in others, and
‖Pſal. 50. 16. 17. 18. our ſelves ‖ doe the ſame with the: how ſhould our reproofs or admonitions be regarded of men, when
* Mat. 7. 3. 4 the * beam is in our own eye, and
‡ Tit. 1. 16. our works doe ‡ more juſtifie, then our words can condemne them? The prophets of old, our ſaviour, and his Apoſtles, ar never found eyther to doe, or ioyn in the doing of any vnlawful thing, for which they blamed their peoples: in like weiſe muſt we walk, els ſhal we be inexcuſable before God and men;
† Rom. 2. 1. for (as itis written,) † *he that iudgeth an other and doth the ſame things, condemneth himſelf.*

7. And in our aſſemblies wher
‖Pſal. 89. 7. Gods ‖ preſẽce is, ought our holines, fear,

fear, and obedience, moſt to ſhine; & al evil things moſt be ſhunned: wher by reaſō of our near cōjunction, & cōmunion, the cōtagion of ſyn may ſpread over al. For there all ar one loaf, & one body, *becauſe we ar al partakers of one bread. And if the wicked partake with vs, neyther we nor the holy things can ſanctifie thē; but contrariwiſe they defile vs and every thing they touch, as the law ſaith †*whatſoever the vnclean perſon toucheth ſhalbe vnclean, and the perſon that toucheth him, ſhalbe vnclean*. And this *touching*, figured our fellowſhip togither in the Church, as the Apoſtle ‡ſheweth; & by this, the prophet Haggai convinced the people of Iſrael to be ‖ *vnclean* in Gods ſight, they and al their works and ſacrifices. Wherfore ſtreight * lawes were given to that nation, as wel preiſts as people, evē vpō payn of ‡death, that

* 1 Cor. 10. 17

* Num. 19. 22.

† 2 Cor. 6. 14 15. 16. 17.

‡ Hag. 2. 14. 15.

* Levit. 22.

‡ verſ. 4.

that none in his vncleannes ſhould
‡Levit.22.3. ‡ touch the holy thinges of the church, for that was not onely a
†verſ.15. defiling of the †*things themſelves*, but
ǁverſ.2.&. of *Gods* ǁ *name* alſo. For avoiding
g2.
*Ezek.44.23 wherof, the Prieſts were to * teach the people how *to diſcerne betwen holy and profane, clean and vnclean*. Which if they did, and took away the precious frō the vile, then were
‡Ier.15.19. they *as* ‡*Gods mouth*: otherwiſe, when they put no difference betwen holy
†Ezek.22.26 and profane, they † *broke Gods law, & defiled his holy things*; for which
ǁverſ.31. cauſe, he powred out ǁ his indignation vpon them. And now that al
*Rev.1.6. Chriſtians ar made * *Prieſts* vnto
‡2 Pet.2.9. God, even a ‡ kingly prieſthood to
†Rev.5.10. † reign vpō earth, & hav the ǁ power
ǁ1 Cor.5.4. of Chriſt, to judge al that are * with-
*verſ 12. in the church, & ‡ caſt out the wic-
‡verſ.13. ked from among them: they ought
†1 Cor.7.23. to † reteyn and vſe their power, to
-.1 5.1. execute the ǁ judgement that is wri-
ǁPſal.149.9. ten

ten; and as the prieſts of old, to
‖ keep Gods lawes and ſtatutes in al his aſſemblies, or els to * depart frō among them.

‖ Ezek. 44. 24.
* Iſa 52.11.

8. For if any church or people, violate Gods covenant, by ſynning againſt him, & one againſt another: and if their ears ‡ be vncircumciſed that they cannot harken to admonition, nor be † aſhamed when they hav committed abomination; but deſpiſing the word, walk ſtubbornly with God, & wil not be reclaymed: thē they that were " yeſterday Gods people, ar riſen vp for an enimy, & he wil walk * ſtubbornly in anger againſt thē, & his " ſowle wil abhorr them, he wil bring their † ſanctuary to nought, and wil not ſmel the ſavour of their ſweet odours; the incenſe of their prayers is " an abominatiō vnto him; he * hateth, he abhorreth their feaſt dayes, and wil not ſmel in their ſolemne aſſem-

‡ Ier. 6.10.
† verſ. 15.
" Mic. 2.8.
* Levit. 26.28
" verſ. 30
† verſ. 31.
" Iſa. 1.13. Prov. 15.8.
‡ Amos. 5. 21

"Ier 7.15. blies; both "them and the howſe which he had hallowed for his name, wil he †caſt out of his ſight, and ‡remove the candleſtick out of his place; the Lord of hoſts *that planted thē, pronounceth a plague againſt them, he wil take ‡his kingdome from them, & give it to a nation which ſhall bring forth the fruits therof, and their "habitation ſhalbe left vnto them deſolate. He will do vnto them as he threatneth by his prophet, † *For the wickednes of their inventions I wil caſt them out of my houſe, I will love them no more*; & againe ‡ *my God will caſt them away becauſe they did not obey him.* For *rebellion is as the ſyn of witchcraft, and tranſgreſſion is wickednes and idolatrie; ſeing they have caſt away the word of the Lord, therfore he caſteth away thē; the curſe is ‡powred vpon them, and the oth that is written in the Law. For God proclaym-

†1 king. 9.7. ‡Rev.2.5. *Ier.11.17. ‡Mat.21.43 "Mat.23.38. †Hoſ.9.15. ‡Verſ.17. *1 Sam.15.23 ‡Dan.9.11.

claymeth, "*Cursed be the man, that* "*Ier. 11.3.4.*
obeyeth not the words of this covenant,
which I cōmanded your fathers, saying,
obey my voyce, and do according to all
these things which I cōmand you, so shall
ye be my people, and I will be your God:
And his servants answer and say,
†*Amen ô Lord.* Thus the curse de- †*vers. 5.*
voureth the land, of that Assemblie
or people, and the inhabitants ther-
of ar desolate, for that they trāsgres- *Isa. 24. 5. 6.*
sed y^e^ lawes, chāged the ordinances,
& brake the everlasting covenāt; &
then the Lord sweareth and sayth,
‡*I abhorr the excellencie of Iaakob, and* ‡*Amos. 6. 8.*
hate his pallaces.

9. Then they, that cried out a-
gainst their abominations, ar† mark- †*Ezek. 9. 4. 6*
ed and saved from destruction; a
book of* remembrance, is written *Mal 3. 16.*
before the Lord, for them that fear
him, and think on his name, & they
shalbe vnto him" for a flock, and he "*vers. 17.*
wil spare them as a man spareth his

†Mal. 3. 18. own ſon that ſerveth him; they† ſhal diſcern between the righteous and
Mal. 4. 2. the wicked; vnto them ſhal the ſun of righteouſnes ariſe, with health vnder his wings, and they ſhal
*Ver. 3. *tread down the wicked as duſt vnder the ſoles of their feet. Thus the
‡Iſa. 59. 20. redeemer wil come ‡vnto thē that turn from iniquitie in Iaakob; & he
"Zeph. 3. 12. wil leav in the mids of it, an "hum-
13. ble and poor people, and they ſhal truſt in his name, and the remnant of Iſrael ſhall do no iniquitie nor ſpeak lies: And over them will the
†Ver. 17. Lord † reioyce with joy, he wil quiet himſelf in his love, even with joy wil he rejoyce over them.

The Lord preſerveth al them that love him: but he wil deſtroy al the wicked. Pſalm. 145. 20.

CHAP.

Of the communion that one church hath with an other.

HAving ſpoken of the Saincts communion in their ſeveral Congregations, wherin they are diſtinct bodies, and owe ſpecial duty and care one toward another: it remayneth that ſomething be ſayd, of the cõmunion between Church and church. For though they be diſjoyned in place, yet ar they vnited in hart and ſpirit; ſo as they generally are but † *one body* or church, vnder one head Chriſt, caled in one hope of their vocation, by one God and Father of al; and muſt endeavour, to keep the vnity of the ſpirit in the bond of peace. †*Ephe. 4. 4. 5. Coloſ. 1. 18*

2. When Chriſt ſent forth his Apoſtles into the world, he ' gave them one and the ſame commiſſion, for preaching the Goſpel *in al nations,* '*Mat. 28. 19. 20.*

nations, and teaching them to obſerv whatſoever he had commanded: who thervpon preached *one cõmune fayth, a covenant & Goſpel ‡ everlaſting, for every tongue and people; and exhorted them †earneſtly to contend for that faith once given to the Saincts. And as the faith was one, ſo was ther one ||*rule* or ‖*canon* for al Gods Iſrael to walk by, the * ſame officers in al churches; the ſame ‡ ordinances & decrees; the ſame wayes taught by the Apoſtles † every where in every Church, and al other ‖forbidden: ſo peace was ſet by God in * al churches of the Saincts.

3. And as the church generally conſidered is the ‡ *mother* of al the faithful; ſo the particular churches ar † *ſiſters* ech to other, and ther is a ‖*brotherhood* of the Saints throughout the world; they being * al one in Chriſt Ieſus, the ‡ one ſhepheard

* Ephe. 4. 5. Tit 1. 4.
‡ Heb. 13. 20 Rev. 14. 6.
† Iude, verſ. 3
||Gal. 6. 16.
‖Act. 14. 23 & 20. 17. Iam. 5. 14. 1 Pet. 5. 1. Tit 1. 5.
‡1 Cor. 7. 17 & 16. 1. Act 16. 4.
† 1 Cor. 4. 17
‖1 Tim. 1. 3. & 6. 3. 14.
* 1 Cor. 14. 33.
‡Gal. 4. 26.
† Song 8. 8.
‖1 Pet. 5. 9. ἀδελφότης
* Gal. 3. 28.
‡ Ioh. 10. 16.

heard that hath made one ſheep-fold: and are therfore exhorted to be* al of one mind, and to lov as brethren. For ſo was it propheſi-ed of the latter dayes, that peoples ſhould ioyntly † ſeek for knowledge of Gods wayes, in the mountayn of his howſe; and nation not lift vp a ſword againſt natiō, nor learn to fight any more.

* 1 Pet. 1. 2. with 3. 8.

† Iſa. 2. 2. 3. 4.

4. From hence ariſeth, the cō-munion of love, & al Gods graces and bleſſings among the churches; wherin our elder ſiſter, the Congregation of Iſrael, hath walked before vs for an example. For ſhe had mind and care of vs when we were ſmal" and without breaſts, not able to bear or nourſe vp children to the Lord; ſhe * prayed for vs vnto God, ‡ made mention of vs to her acquaintance, & taught her children by many † propheſies, to exſpect our birth, caling, and cō-joyning

" Song. 8. 8.

* Pſal. 67.

‡ Pſal. 87. 4

† Gen. 9. 27. & 12. 3. Pſ. 2. 8. & 72. 8 9. 10. 11. Iſa. 49. 6. & 66 19. 20. 21. Hoſ. 2. 23. Mal. 1. 11.

joyning in one ſpiritual body, faith, worſhip and religion. And now that we through Chriſt hav obteyned this riches & mercie, though
‖ Rom. 11. 12 it be by her ‖ fal and diminiſhing; we ought both to nouriſh vnity & peace among our ſelves, and to remember her again, who notwithſtanding her preſent miſerie, is *beloved for her fathers ſakes, & ſhal
* verſ. 28. * verſ. 31. againe * obteyn mercy; which
† verſ. 15. what wil it be vnto vs, but † life from the dead?

5. Examples alſo we have of y^e churches in the Apoſtles dayes who cõmunicated ech with other, in bleſſings ſpiritual and temporal, as amongſt others cheifly appeareth in thoſe two loving ſiſters the Churches at Ieruſalem and Antiochia, the one of which wer Iewes,
‖ Act. 11. 22. &c. the other Gentiles. For they ‖ in Ieruſalem hearing that many in Antioch wer turned vnto Chriſt, ſent for

for their further edification, Barnabas vnto them, "a good man and ful of the holy Ghoſt, and of faith; by whoſe meanes, much people joyned themſelves vnto the Lord. The Antiochians knowing, (as the Apoſtle ſayth,) that if they were made partakers of their ſpiritual things, their dutie was to miniſter vnto them in carnal things: whē they heard of a * famine foretold to come over al the world, ſent ſuccour to their brethren in Iudea, by the hands of Barnabas and Saul. Again when ther grew a diſſention by meanes of falſe doctrine ſown amōg thē; they ſent the ſayd Paul and Barnabas for adviſe and help vnto Ieruſalem; which church after "great diſputation even by the Apoſtles themſelves, ſent back choiſe and chief men of their own company, to Antiochia with Paul and Barnabas, and wrote letters alſo,

"Act. 11. 24.
1 Rom. 15. 27
* Act. 11. 28. 29. 30.
* Act. 15. 1. 2. &c.
" verſ. 7.
verſ. 22.

also, of the same matter; so both by word & writing, † the multitude of beleevers there, were confirmed in the trueth, and rejoyced for the consolation.

† Act. 15. 30. 31. &c.

6. Thus have we a pattern and president of Christian duties between Churches, in that Church which first was crowned with the name of *Christians*; & have besides this, many other instructions and exáples proposed in the scriptures; as of the Churches in * Macedonia, so ready and instant to bestow grace and fellowship of ministring to other Saincts; of ‡ Corinth also in the like case, whose readines of mind, Paul boasted of to other congregations, and their zele provoked many. And wel was it with the churches thē, which strove not for primacie, nor knew no preeminence one over an other, but walked al as brethren vnder one

‖ Act. 11. 26.

* 2 Cor. 8. 1. &c.

‡ 2 Cor. 9. 1. &c.

† And

† *Archpastour* Christ, who stil walked among thē, visiting the wayes and works of those golden candlesticks, whose lights shined not onely in them selves, but vnto others, so as they wer *followers of the Apostles & of y^e Lord, ‡enlamples to their sister churches, in doctrine, faith, vertue, & †folowers of thē in patience; for which the Apostles "rejoyced in the churches of God. Herevpon followed * prayers one for another, thanks, & salutations, with al other means to nourish lov, and continew peace. Then was fulfilled the propheste of Isaiah, which foretold * of a path *from Ægypt to Asshur*, (that is from one church and nation of the Gentils, to another,) wherby they should come and cōmunicate togither in the worship of God; *Israel* also being a third with them, even a blessing in the midds of the land, (as we hav seen

† ἀρχιποίμενι *pulsu 1 Pet. 5.4.*

1 Revel. 2.1. 2. &c.

*1 Thes. 1.6.

‡ *vers. 7. 8.*

† *1 Thes. 2.14*

" *2 Thes. 1,4.*

* *2 Cor. 9. 13. 14. 15. Rom. 16.4.16. 1 Cor. 16.19.*

‡ *Isa. 19. 23. 24.*

"Act. 11. 19. [illegible] in the church at Ierusalem,
and the blessing of the Lord vpon
it, in this holy cõmunion, saying,
Isa. 19. 25. *Blessed be my people Egypt, and Assur*
the work of my hands, and Israel myne
inheritance.

7 From these few examples, cõ-
†Chapt. 28. & 29. pared with the former general du-
ties of al Christians, may appear
how churches owe help, comfort,
and refreshing one to another, as
they hav need & ability, and should
not one envie or vex an other, but
‡Isa. 11. 13. 14. as Ephraim and Iudah, flee to-
gither vpon the shoulders of the
common enimie; yea avoiding both
ambition & confusiõ. For although
we may advise, exhort, warn, re-
prove &c, so far as Christian love
and power extendeth: yet find we
no authority committed to one
congregation over an other, for
excõmunicating the same, as every
church hath over her own mebers.

Christ

Christ reserveth this power in his own hand, to *remove the Candlestiks out of their places, if they syn and repent not. And he in his Epistles to the seven churches, dealeth with every of them severally for their own faults, and faults, not imputing the syns of one vnto an other: though the admonitions given to every one, were to be a warning to al churches, evē whosoever had an ear to hear. Neyther may members disorderly runn from church to church, which may work trouble and confusion, for avoiding wherof in the Apostles dayes, letters of cōmendation wer written, for such as by occasion traveiled to other places, that they might be esteemed and received as brethren; as on the contrary, false teachers, heretics, excommunicats, and such like, be shunned & avoided. As for communicating with

*Rev. 2. 5.

†Rev. 2 & 3. chapt.

†2 Cor. 3. 1. 3 Iohn. 8. 9. 10. Col. 4. 10. Act. 15. 24. 25. &c.

‖1 Tim. 1. 20. 2 Tim. 1. 15. & 2. 17. & 4. 14. 15.

an other church, when it lieth in syn; Christians ar to consider the rules mentioned in the former chapter. For when they may not partake with their own congregation, vnto which they ar joyned, neyther may they partake with an other, being in the same estate and transgression.

Exod. 23. 2. A Multitude cannot make an evil thing good; neyther can many or al churches togither, justify or make tollerable, that which Gods

‡Psal. 62. 9. law condemneth; for ‡ al men, though they be layd togither in the ballance, ar *lighter then vanity* as the prophet sayth. It is *justice* (accor-

†Prov. 14. 34 ding to the true proverbe) † which *exalteth a nation: but syn, is the shame of peoples.* As therfore when Israel

‖Hos. 4. 15. was in trespasse, ‖Iudah was forbidden to syn, and every godly Iew, to go to their assemblies, so the Chri-

*Rev 3. 4. stians in Sardi, * which were commended of Christ for not defiling

their garments, in the syns of that church, could not hav been blameleſſe, if they had joyned with their ſiſter church of Thyatira, * whet Iesabel ſate as Doctreſſe, to teach & to deceiv Gods ſervants. *Rev 2.20.

9. When *Aholah*, (the church of Samaria,) had defiled her ſelf with the idols of Aſſhur, and was therfore chaſtiſed of God, it ſhould hav been a warning to *Aholibah*, (the church of Ierusalem,) not to do the like, nor partake in her ſiſters evils: but when they became both after one ſort, the Lords * hart forſook them both alike; and becauſe Ierusalem walked in her ſiſters way, * therfore God gave the other cup into her hand, the cup of * deſtruction and deſolation. For the Lord being exceeding wroth with Israel, and having put them out of his ſight, that none was left but the tribe of Iudah onely, yet "Ezek. 23.4. &c.

* verſ. 18.

* verſ. 31.

* verſ. 33.

2 king. 17. 18. 19.

Iudah not keeping the cõmande-
ments of the Lord their God, but
walking after the fashion of Israel
which they vsed, the Lord did ther-
*Vers. 20. fore *cast off al the seed of Israel, &
afflicted them, and delivered them
into the hands of spoylers, vntil he
had cast them out of his sight. It
behooveth al therfore to mind wel
their communion, both with their
own and other churches; and to
nourish peace, but in holynes; to
keep cõmunion, but in light, not
in darknes; for we must all appear
†2 Cor 5. 10. before † the judgmẽt seat of Christ,
‡Rom. 14. 12 where ‡ everie one of vs shal give
account of himself vnto God, and
*Galat. 6. 5. *every man bear his own burthe.
As we have sown in this life, so
‖Ezek. 18. 20 shal we reap; the sowl that hath sin-
24. ned shall die; Noah, Daniel, and
*Ezek. 14. Iob, shal *deliver neyther son nor
13. 14. 20. daughter, but their own sowles by
their righteousnes. And whoso-
ver

ver overcometh, shall †inherit all things; and shal not be "hurt of the second death. †Rev.21.7. "Rev.2.11.

Sow to your selves in righteousnes: reap after the measure of mercie. Hos. 10.12.

The conclusion.

SEeing the we hav received such grace from God, (so many as beleev in the name of his son Christ,) as that we are †raised vp from the graves of lyn, wherin we al lay naturally the children of wrath; & are caled with a holy caling, from the servitude of Satan and lyn, and al comunion with the wickednes of this world, to serv the Lord in freedome of spirit and newnes of life, according to his word; & are conjoyn- †Ezek.37.12. Iohn.5.25. 1Eph.2.3.

joyned in a holy societie with him-
selfe, after a wonderful & incompre-
hensible manner, apprehended by
fayth, and one with another in abe-
fellowship of the Gospell: being
through his mercie made a holie
*1 Pet. 2. 9. generation, a kingly priesthood,
*Reu. 1. 5. washed frō al our syns *in the blood
†Rev. 5. 10. of Christ, and †reigning with him
on earth, by mortifying & subduing
our earthly members; and seing we
have in this estate, al the promises of
life, blessing, and salvation, the pre-
sence and protection of him our
God, the guard and assistance of his
‡Heb. 1. 14. holy † Angels, & whatsoever thing
is good, for our help, joy, and com-
fort, while we live on earth. What
*2 Cor. 7. 1. remayneth then, but that we *purge
our selves from al filthines of the
flesh and spirit, & so grow in plen-
ful holines in the feare of God,
making streight steps unto our ren-
rūning with patience the race that

is

is set before vs, fighting the good fight of faith and of afflictions, resisting syn both in our selves and others, nourishing mutual love and peace, & making an end of our salvation w^t^ in fear & trembling. That after we hav ended this warfare in the flesh, and hav so fought as we win the victory, and none other get our crown, when our sowles shal flit out of these earthly tabernacles, our bodies may sleep and rest in their beds, til our chage come, & our sowles not sent to the spirits in prison, but received among the spirits of just and perfect men, we may so rest from our labours, and wayt for the ful redemption of our bodies, at that day, when our Lord Iesus shal shew himself from heaven with his mighty Angels in flaming fyre, to render vengeance vnto them that know not God, nor obey yᵉ Gospel of our Lord Christ, punishing

Phil. 2. 12.

Esa. 57. 2.

1. Pet. 3. 19.

Heb. 12. 23.

2. Thes. 1. 7. 8. 9. 10.

punishing them with everlasting perdition, frō his presence & from the glory of his power; and to be glorified in his saincts, and made marvellous in al them that beleeve, which al shalbe wher himself is, & see the blessed face of God, & shall enjoy that heavenly communion & the great assembly of al Saincts with everlasting joy vpon their heads, wher sorow and mourning shalbe forgotten, and al happines & pleasures possessed for ever. For desire of that day, the Spirit & the Bride say, *Come*. And let him that heareth, say *Come*. This faithful and true witnesse sayth, *Surely I come quickly*: *Amen*. Even so come Lord Jesus.

Rev. 22.17.

*verse. 20.

He that is a Sainct, let him be sanctified still. Rev. 22.11.

Of the three sorts of mẽ, al diversly affected in things concerning God.

Men are eyther

OPEN WICKED, licentious and prophane livers, professed enimies of the law of the Lord. *Iob. 21.14.15.*	HYPOCRITES, outwardly religious, but inwardly wicked, hating Gods law, and the true righteousnes. *Isa.29.13. Mic.3.11*	SAINCTS, *that sincerely believe & obey Gods word, with their vtmost power; the friends of the Lord.* Psal. 119. 3.5, 10. 11, &c.
These are born but after the flesh, therfore sauour they onely the things of the flesh, all remayn as they are by nature, Children of wrath. *Iob. 36. 1 Cor. 2. 14. Eph. 2. 3.*	These seem to be renewed, & born again of ye Spirit, they are inlightned, and boast of heavenly graces yet continew they stil in their old naturall corruption, vnwashed from their filthines. *Heb 6.4. Isa, 65.5. Iob. 8.41.42. Pro.30.12.*	*These are born anew, not of blood, nor of the wil of the flesh, or of man, but of God: therefore they sauour the things of God, and mind heavenly things, being children of* Wisdome. *Iohn.1.13. & 3.3. Luk.7.35.*
These are neither chosen of God, nor called, being neyther of the the	These are called, but not chosen, ar in the church for a a while, but not of	*These are called and chosen of God, ar both in & of the Church, and so* com-

church/ not in the same. *Psa. 11.5 Rev. 22.15. 1 Cor. 5. 12.*

of it. *Math. 23. 14. 1 Iohn. 2. 19.*

continue. *Ephes. 5. 4. &c. Heb. 12. 17 &c.*

In these/ sin daily increaseth inwardly and outwardly/ til righteousnes in them be vtterly extinct *Psal. 36. 1. 2. 3. 4.*

In these, righteousnes increaseth outwardly, but sin liveth inwardly, and aboundeth. *Isa. 1. 11. &c. Ier. 3. 4. 5.*

In these, sin dieth, and righteousnes reigneth inwardly, both inwardly and outwardly. Rom. 6. 12. 13. 14. &c.

To these the Law if it be sent/ cometh in tables of stone/ (for such is the nature of their hearts:) but they receiv it not: the tables ar broken before they come at them, for their dance (as it were) about the golden calf of their own inuention/ knowing not what is herein of Moses; they break and violate all.

Exo.

In these God giveth the stony tables, and they receiv them: but Moses face for shineth, that they can not look vpō him, vnlesse he veil his countenace. They outwardly keep the law, and rest therein, they also teach others to keep it, yet ar themselves transgressors of it; the inward power and end therof, they

To these the Law is not given, or it hath no entrie in their hearts, Tim. 1. they have the Gospel, the Law a ministrie of the spirit and word written not in fleshly tables of their hearts, written in such wise by the finger of God: & they also hold as in a mirror the glorie of the Lord with open face, and

as

Open Wicked.	Hypocrites.	Saincts.
Exod. 32. Yet unto such / the law is given / and lieth upon them as a curse and condemnation. 2 *Tim.* 1. 9. *Deut.* 27. 15. 26.	they cannot see. *Exod.* 34. 29. 30 &c. 2 *Cor.* 3. 13. 14. *Rom.* 2. 17. 22 23. &c.	*are changed into the same image fro glory to glory, as by the Spirit of the Lord.* 2 Cor. 3. 3. 18. Ezek. 11. 19. Heb. 8. 10.
These keep not the Law neither as they kept by the Law: but break forth into all sin and wickedness. *Iob.* 24. 13. &c. *Psal.* 73. 8. 9.	These, though they keep not the Law, yet are kept by the law, and restreyned by terror thereof, fro open wickedness. *Mat.* 23. 13. 16. 23. 25.	*These are the right keepers of the Law in deede, which sometime also were kept of the Law, til Faith came.* Ps. 119. 33. 34. Gal. 3. 23. 25.
These hate the Law / and professe their hatred *Psa.* 2. 3. *Iob* 21. 17.	These hate the Law, but professe to love it. *Psal.* 78. 38. 37.	*These love the the Law, & professe their love.* Psa. 119. 97. Rom. 7. 22.
These are naked, yet without shame: though all men see their filthiness, they hide it not. *Iere.* 6.	These ashamed of their nakednes, cover it with fig-leaves, or spiders webs of their own external righteousnes. *Isa.* 59. 5. 6.	*These have their nakednes covered of Christ, and by the garments of his righteousnes.* Rev. 3. 18. & 16. 15.

These

These call vpon God. *Psal.* 14. 4.

These cry, but God heareth them not. *Isa.* 1. 15.

These [illegible] God, as [illegible]

These are carnall & corrupt / neither change themselves nor their actions. *Ier.* 13. 23

These change their words and works, but not themselves. *Gen.* 3. & 28. 8. 9. *Hos.* 7. 16

These change their affections & [illegible] & [illegible] *Rom.* 12. 2.

These are strangers / not children / nor yet servants in the household of faith. *Ephes.* 2. 19. *Psal.* 58. 3.

These are in the house, but as servants, not as children. *John.* 8. 35, 36. *Galat.* 4. 22. &c.

These are strangers but children of Gods family, & in their abode for a [illegible] *Gal.* 4. 2. 4. 1 Pet. 2.

These go not out to meet the bridegroom: neither to the wedding though they be invited. *Mat.* 22. 3. 5.

These goe with their lamps, but without oile, they come to the feast, but want the wedding garment. *Mat.* 25. 3. & 22. 11, 12.

These are ready with the bridegroom with oyle in their lamps, and are at the wedding. *Mat.* 25. 4. 10.

These are Darknes / both before God and the world. *Prov.* 4 19.

These ar Light before ye world, but Darknes before God. *Mat.* 6. 23. 16, *Isa.* 58. 2. 3. 5.

These are Dark both before God and the world. *Eph.* 5. 8. *Mat.* 5. 14. 16.

These (though sick unto death) yet (like the mad man possessed of Divils, *Mar.* 5.2. & *Luke.* which raged, and felt not nor discerned his own misery) they seek no remedie for their disease. *Prov.* 14. 16. & 33, 34 35.

These, though they see & know their sickness, yet like to K. Asa, they seek not the Lord in their disease, but to the Physicians, or with salves and medicines of their own making, think to cure themselves. 2 *Chr.* 16.12. *Iob.* 5, 40. *Hos.* 5.13.

These feel their sin, and feel themselves wounded by those fyrie serpents, but lift up their eyes to the serpent of brasse, they seek to Christ onely, the Physician of their soules. *Num.* 21. 8, 9. *Iohn.* 3. 14. 15.

These do the evill which they love and would doe. *Iob.* 20, 12, 13, *Prov.* 2, 14.

These do not the evill which they love, but the good which they love not. *Nu.* 14, 2, 4, 40

These love good and desire to do it, yet doe the evill which they hate. *Rom.* 7, 15.

These expect no salvation, neither by themselves or by any other. *Isa.* 22, 13.

These expect salvatiō by themselves, & their own righteousnes. *Rom.* 10, 3. *Ier.* 2, 35.

These expect salvatiō only by Christs righteousnes, not by themselves. *Phil.* 3. 9. *Rom.* 3, 24, 28.

These die by Moses sword, as the Idolaters, *Exod.* 32, the Madia-

These under Moses conduct perish by Gods hand in the desart, and come

These after Moses death, are brought by Iesus unto the rest of Canaan.

[illegible] Numb. [illegible] into the [illegible] land of promise. Iohan. Cain. and the like.

And the reſt that [illegible] mayneth for the people of God. Heb. 3,9.

These both ſhal periſh; and be puniſhed with everlaſting perdition, from the preſence of the Lord; their portion ſhalbe with the Divils in the lake of fyre and brimſton, which is the ſecond death. *Mat.25.30,41, & 24,51, Ioh,13,16. 2 Theſ,1,8,9, Reu,20, 20.13,15.*

These ſhal enter into the ioy of their Lord, ſhal live and reign with him in heaven, & with his holy Angels for evermore. Amen. *Mat,25,21,34.*

The Wicked ſhal turn into hel. *Pſa. 9, 17.*

The *Hypocrites* hope ſhal periſh. *Iob,8.13.*

The Saincts ſhalbe preſerved for ever. *Pſal,37,28.*

The rejoycing of the *Wicked* is ſhort, the joy of *Hypocrites* is but a moment. *Iob.20. 5.*

And men ſhal ſay, Verily there is fruit for the righteous, doubtleſſe there is a God that iudgeth ye earth. Pſa.58.11.

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